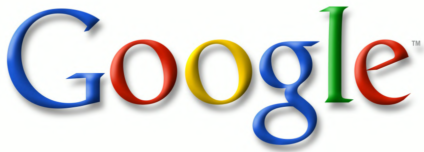


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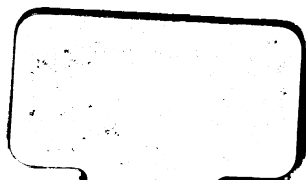
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18 B 20



18 B 20

H. W. Brockman.

from his friend Mr.
Rhenius.
Palamcottah.
July 8th 1828.

C.

AN

ESSAY

ON THE

Principles of Translating

THE

HOLY SCRIPTURES,

WITH CRITICAL REMARKS ON VARIOUS PASSAGES,

PARTICULARLY IN REFERENCE TO THE

Tamul Language.

BY

C. T. E. RHENIUS,

MISSIONARY TINNEVELLY.

NAGERCOIL:

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Essay &c.

The Bible is the most important Book in the world, not only because it contains the earliest history of mankind, and conveys a great mass of other useful knowledge, and must therefore have a great influence upon the formation of the ideas and style of every nation;—but also because it contains a knowledge with which our

* * * Though pains have been taken to render the Essay as correct as possible, yet owing to the Press being managed entirely by Natives unacquainted with English, some errors have crept in, which the candid reader is requested to excuse and correct.

... towards settling the various opinions of good men upon it.

This consideration has induced me to communicate to the pious and learned public those principles, which upon mature deliberation, and after several years experience in the work of translation in general, and in that of the sacred scriptures in particular, I conceive ought to be adopted; especially in reference to translating the sacred oracles in one of the Eastern languages, viz. the Tamul, the peculiarities of which are calculated to throw considerable light on the subject, and present it in a still clearer view, than European languages can possibly do, on account of its dissimilarity both in construction and expression to the original languages. I conceive then,

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Essay &c.

The Bible is the most important Book in the world, not only because it contains the earliest history of mankind, and conveys a great mass of other useful knowledge, and must therefore have a great influence upon the formation of the ideas and style of every nation;—but also because it contains a knowledge with which our eternal interest is intimately connected. How important therefore, especially in the present time in which such unparalleled exertions are making, for translating the sacred oracles in the languages of all nations, is a right understanding of the principles of translating; and a careful and candid consideration of the many conflicting opinions that have arisen upon the subject. Some are for a literal translation, others for a free one; — some conceive that the style should be written according to the manner of speaking among the illiterate, others according to the manner of the learned; — some are for making a translation from another authorized version, others from the originals. It is evident that the value and usefulness of a translation will be greatly enhanced or diminished, by its being made upon either of these opposite principles. How then is this important point to be determined? I conceive that only those who are practically acquainted with the work of translating, can give a suitable opinion upon the subject; and hence it is very desirable, that every such person should contribute his mite towards settling the various opinions of good men upon it.

This consideration has induced me to communicate to the pious and learned public those principles, which upon mature deliberation, and after several years experience in the work of translation in general, and in that of the sacred scriptures in particular, I conceive ought to be adopted; especially in reference to translating the sacred oracles in one of the Eastern languages, viz. the Tamul, the peculiarities of which are calculated to throw considerable light on the subject, and present it in a still clearer view, than European languages can possibly do, on account of its dissimilarity both in construction and expression to the original languages. I conceive then,

1. *That the translation ought to be made from the original languages, and not merely from another version.*

A translation, however perfect, will never equal the originals in all respects. The different idioms on the one hand, and the comparative richness or poverty of all languages on the other, will be the cause of many imperfections in a translation. The increasing knowledge also of the original tongues, which has from age to age thrown great light upon many passages, that were before but darkly understood, will present a version, made a century or even fifty years ago, defective in many parts. Now to make a translation from an old version only, must increase its incorrectness in two ways, viz, the errors contained in the first translation will be transferred into the second, and again, misconceptions of the sense of the former will occasion new errors in the latter; in short, errors will be thereby not only perpetuated, but also multiplied. To avoid this evil, the originals must be adopted as the ground work from which we translate; then only will the force and exact meaning of a passage appear, and be transferred into the translation. Of course other versions are not to be disregarded; they form excellent helps in the great work, and should be carefully consulted. If however, from want of a knowledge of the original tongues, this principle cannot be attended to, it is certainly better to make a translation from another version, than withhold the word of life altogether from the people; but then it should be made with the express proviso, that it ought to be compared with, and corrected according to the originals, when an opportunity offers.

It is sometimes said, that former translations were made by the conjunction of a large number of learned and pious men, whose judgements may be more safely trusted to, than the judgement of a single translator in modern times. To which I would reply, that one or two hundred years ago, translators had not those literary and critical helps, which a single translator has now; in consequence of which, notwithstanding their number, they were evidently mistaken about many passages, the meaning of which a single translator now cannot doubt, since sufficient light has been thrown upon them by the labours of learned men since those translations were made. I do not hesitate therefore, to say, that a pious, intelligent and in some degree experienced translator in our times, with the assistance of former versions, and biblical critical works, produced in different periods,

is in a condition to make a much more correct translation, than those many could possibly do, notwithstanding their diligence, judgment and learning.

It may further be said, that unless the translator knows the original tongues as *perfectly*, as his mother tongue, he had better translate from a version, the language of which he thoroughly understands. The objections of making a translation from another version have already been stated. Besides, such *a perfect* knowledge is not necessary in order to make a better translation from them, than from another version. *A perfect* knowledge of the former will certainly qualify the translator to make a more perfect translation; but it will be sufficient for the purpose, if he knows so much of the originals as to understand their meaning, though with the occasional help of dictionaries.

2. *The translation ought not to be made literal; but the idioms both of the Originals and of the language into which they are translated should be carefully attended to.*

By a literal translation, I mean, one in which the order of words and clauses in the originals is scrupulously adhered to; — in which one word is rendered in all, or in many places the same, without attending to the different sense it has in different connexions; — in which the grammatical construction of the originals is closely followed, without due regard to the grammatical construction of the language in which the version is made; — in which the mere phraseology of the originals is exactly given, without regard to the sense it conveys in the translation; — in short, one in which the idiom of the language into which it is made, is but little, or not at all regarded.

In languages, which have not arrived to any degree of cultivation, and in which there are neither Grammars, nor Dictionaries, nor any other writings, by which their idiom is fixed and regulated; such as the Esquimeaux, the Boolloom, the Hottentot, the Taheitian, or such as the English and German languages were eight or nine centuries ago; a literal translation, if only such could be given, would appear to no great disadvantage; nor would it exhibit the originals materially in a wrong light. But in languages which are already cultivated, and the idioms of which are fixed by Grammars and classical works, such as the Samscrit, the Tamul &c. the case is very different. A literal translation into them

conveying ideas in a form very different from common use, would be of little service to the people; as many expressions would be unintelligible to them; and would doubtless be received by them with as much reluctance as an offer to change their dress; —not to mention the ridicule with which it would be met by the more intelligent among them. Besides what correct ideas could such people form of the truth of our Holy Scriptures, and of their divinity, if they be given them in a style, in which they meet nearly at every verse with objectionable and unusual phrases? Again, it will be frequently the case as will appear from the sequel, that by a literal translation sentiments will be conveyed to the reader, entirely different from the true sense of the original, simply owing to the different idioms of the languages. Such a version, with all its strict adherence to the *letter* of the originals can in no wise be called a faithful translation; it gives the *letter* but not the *sense*.

By a translation of the sense, I do not mean a Paraphrase; there is a great difference between the two. I shall elucidate it by translating a few passages from the Hebrew into English, in the three ways just mentioned.

Hebrew passages.	Literal translation.	Translation of the sense.	Paraphrase.
Gen. 15. 10.	And he took unto him all these, and he divided them in the midst, and he gave each of its piece to call its neighbour.	And he took them all, divided them in the midst, and laid each piece one against another.	And he took them all without distinction, divided them, not in quarters, but in the midst; according to the practice in those times, and then laid each piece one against another, to make a way for him to pass between them.
Gen. 20. 7.	And now return the wife of the man; for he a Prophet; and	Wherefore return to the man his wife; for he is a Prophet; and	And now return this woman to her husband; for he is a Prophet peculiarly favoured of God; and

Hebrew passages.	Literal translation.	Translation of the sense.	Paraphrase.
	he will pray after thee, and live thou; and if thou art not returning, know that dying thou shalt die, thou and all that is to thee.	he will pray for thee, and thou shalt live; but if thou doest not return her, know that thou shalt surely die, thou and all thine.	he will in kindness pray for thee; and thou shalt live, and all thy people will again be happy; but if thou do not return her, know that thou shalt surely die together with thy family.
Gen. 20, 16.	And to Sarah he said, Behold! I have given a thousand silver to thy Brother; behold he to thee a covering of eyes, to all which with thee and all; and she was reproved.	And to Sarah he said, Behold! I have given a thousand pieces of silver to thy Brother; let it be for a veil for thee before all that are with thee, and before all other persons. Thus she was reproved.	And to Sarah he said, Behold! I have given a thousand pieces of silver to thy Brother to buy thee a veil; that all who converse with thee here, or in any other country where thou shalt come may know thee to be a married woman. And thus he reproved her, and instructed her to behave better in future.
Gen. 24, 42.	And he said Jehovah, the God of Abraham my master, if thou be now prospering my way which I am walking upon it &c.	And he said, Oh Jehovah, the God of my master Abraham, if thou art pleased to prosper the cause for which I am journeying &c.	And he said, Oh thou Almighty Jehovah, who hast always shown thyself as the God of my master Abraham, do also now show him kindness, and be pleased to prosper the cause for which I am travelling &c.

Hebrew passages.	Literal translation.	Translation of the sense.	Paraphrase.
Gen. 25. 28.	And Isaac loved Esau, because venison in his mouth.	And Isaac loved Esau, because he brought him venison to eat.	Now Isaac loved Esau rather than Jacob, because the former being a huntsman, used to bring him venison to eat; in which he much delighted.
Gen. 30. 39.	For a little which was to thee to my face; and it has increased to much, and Jehovah has blessed thee to my feet.	Thou hadst but little before I came; but after I came God has blessed thee, and it has greatly increased.	Before I came, thou hadst but few sheep, oxen, camels, &c. but after I came, by my industry and God's blessing upon me and thee, they have greatly increased.

Suppose the Bible was translated literally into English according to this specimen, how unintelligible and ridiculous would it appear to an Englishman! Indeed, if the Bible is to be intelligible and useful to a people, it is plain that the *sense* and not the *letter* must be expressed in a version, how much soever the form or order of words may differ from the original.

It becomes us then carefully to consider the idioms both of the originals, and of the language into which we translate.

We should not too scrupulously adhere to the order of words, and clauses of the originals; but bring the sense into such a form of words as the idiom of the language, into which we translate requires; and as will be most easily understood by the people.

In the European languages and in those of the Hebrew tribe, the difference of idiom is not so great by far as that which exists between the Hebrew and the Hindoo languages. The construction of the latter is nearly altogether the reverse from that of the former; if this circumstance therefore be not attended to, a sentence literally translated would be as unintelligible to a Hindoo, as a sentence translated literally from their books would be to a Hebrew. Thus

In Gen. 9, 4. the Hebrew runs; "Only flesh in (or with) its life; its blood, ye shall not eat". The old Tamul version has nearly the same position of words, with the repetition of the Pronouns, by which the sense is much obscured. To make it clear, the sentence must be rendered thus; மாமிசத்துக்குயிராகிய உதிரத்தோடேயிருக்கிறமாமிசத்தைமாத்திரம்புசியாதிருப்பீர்களாக; i. e. only you shall not eat flesh with the blood; which is the life of the flesh.

Again in Gen. 19, 3. Heb. "He made them a feast and did bake unleavened bread". The old Tamul translation is incorrect, having the clauses exactly as in the Hebrew; in which it is not uncommon, when relating transactions, to give the final subject the first place, and thus go on successively with the rest; as in this instance, where, the clause "he made a feast" is the final and principal subject, and "he did bake bread" follows it as descriptive of the former; yet the natural course evidently was, that he first baked bread, and then followed the feast. Now the idiom of the Tamul is not the same — the Tamulian, in relating transactions, proceeds in the order in which they occurred, beginning with the first and going on regularly to the last; so that in this instance, if the clauses are placed in the same order as in the Hebrew, he will understand, that Lot first made the feast and then, after the feast, he baked bread. The order ought therefore to be inverted thus "Having baked bread he made a feast". A similar instance will be found in Gen 24, 59. Here the three leading actions are according to the order of the Hebrew, "they sent away, they blessed, and they said"; which in the natural course of things implies, first that they spake, speaking they blessed; and having blessed they sent away. Unless the sentence is put in this order in Tamul, the reader will understand that they first sent them away, after that, they blessed them, and then they spake.

The same is also to be observed in Gen. 3, 15. It is plain that the Serpent's bruising the Messiah's heel, was previous to the Messiah's bruising the Serpent's head; it should therefore be rendered in Tamul: "After thou shalt have bruised (or though thou shalt bruise) his heel, he shall bruise thy head". Otherwise the native will understand that the Serpent bruised the heel of the Messiah, after the Messiah had bruised the head of the Serpent.

The last clause, contained in John 10, 17 — in Tamul precedes the

first, so that αυτην comes first, and ψυχην last; but this again requires that the Noun and Pronoun be exchanged likewise. We cannot therefore translate, "That I may take *it* again, I lay down my *life*" -but "that I may take my life again, I lay it down" If not, the pronoun in the former instance will refer to some other noun in the preceding verse, and therefore deceive the reader.

Again in Acts. 27, 38. the casting out of the wheat was previous to the lightening of the ship; hence in Tamul it has been properly rendered; but the English has not observed it, though the Greek participle in the last clause, εκβαλλομενοι sufficiently indicates, that the act of casting out of the wheat led to the ship's being lightened. This is likewise the case in many other places.

"Lying to the Holy Ghost" in Acts. 5, 3. was after the act of keeping back part of the price. So it must be rendered in Tamul; otherwise it will be understood that he first lied to the Holy Ghost, and then kept back part of the price.

Again in Acts 5, 15, "Placing the sick upon beds and couches" was antecedent to their bringing them into the streets. In Tamul it must be rendered accordingly.

In the original languages, the clause containing the cause, reason, or design of a proposition usually follows the proposition; but in Tamul it is the reverse; hence in Luke 9, 14. the clause "For they were about five thousand men" must come in the 13th. verse, thus "Because there were about five thousand men, they said; we have no more &c."

Again in Mark 8, 33. the same must be observed "Get thee behind me satan" must in Tamul follow the clause, "for thou savourest not &c."

The 8th verse in the 23rd ch. of the Acts must in Tamul precede the 7th; and

In the 5th. of Matthew the 45th verse must precede the 44th; the 21st. verse of the 6th chapter also must come before the 19th, thus "Where your treasure is, there your heart will be also, wherefore lay not up for yourselves treasures upon earth &c."

Again the originals abound with *Parentheses*. The Tamul does not admit them, hence whenever they occur they must be placed as separate sentences, in places most appropriate, or if possible, interwoven in the sentence; thus in John 2, 9. "But the servants which drew the water knew"; must be put in Tamul at the end of the 10th verse, which makes it necessary to repeat the words

"whence it was."

The parenthesis in John 7, 22. "not because it is of Moses &c." must stand at the beginning of the verse.

Likewise the 2nd verse in the 4th ch. of St. John must precede the 1st verse.

The 29th verse of the 8th ch. of St. Luke is also a Parenthesis, and the cause or reason of what is said in the 28th verse; it must therefore be put in Tamul before the latter; and as thereby the nouns & pronouns are transposed, they must be exchanged too; so that instead of saying; "He commanded" in the 29th verse, it must be rendered, "Jesus commanded &c."

The 8th verse of the 4th ch. of St. John must precede the 7th verse, and in the 25th verse of the same chapter, the clause, "Which is called Christ" (which are evidently the words of the Evangelist and not of the woman) must be placed separately at the end of the verse.

Instances might be multiplied on this head; but these will suffice to show the impropriety, of scrupulously adhering to the order of words & clauses in the originals, so as to obscure or change the sense in a translation; or give it a stiffness and harshness, which never fail to disgust the reader. The want of attention to this particular, is one great cause of the obscurity of the old Tamul version, and of the necessity of a new one. The liberty just mentioned is universally allowed, as it regards the position of *words* in *single sentences*, and must be so to secure perspicuity. For instance, the words "You have the poor always with you," must stand in Tamul thus: "The poor always you with have." If we place them in the same manner as in the English Bible, no Tamulian will be able to understand them. Now it would be the highest inconsistency not to allow the same liberty with respect to the order of *sentences* in a discourse to the extent the idiom requires, merely because the Greek, or Hebrew position is not so. This will of course affect also the position of verses. The 1st verse in English, or Greek will be frequently in Tamul the 3rd, or 4th, or even still more remote, particularly in the Epistles; and we should by no means hesitate transposing them so, whenever idiom and perspicuity really require it. Let then the words of a sentence, and the sentences of a discourse, be so arranged according to the idiom of the language, into which we translate, as will convey in the easiest

manner the sense of the original to the mind of the Native. — Again *We ought not to render one word uniformly the same in all places.* Wherever the connexion points out a different meaning, and wherever it would be misunderstood in the language in which it is rendered, or in any measure obscure the sense, a more appropriate word should be used. For instance

בשר has in the Hebrew no less than eight different significations; so likewise the Greek σαρξ. The primary meaning is the *flesh* of the *body*, to which in Tamul மாமிசம் answers, if it be restricted to that of the *human* body; but if it be that of a beast and eatable, இறைச்சி must be used. The term in Gen. 6, 12, evidently means *men*, viz all flesh, i. e "all men have corrupted themselves." Here to use மாமிசம் would be unintelligible or at least very ambiguous; it must therefore be rendered by மனிதரெல்லாரும், all men; or to retain the idea of flesh, by மாமிசதேகிகள், i. e. persons (having) fleshly bodies, — While in Gen. 9, 11, it means not only *men* but also *beasts*; viz, "neither shall all flesh be cut off any more &c." To use here மாமிசம் would be ridiculous, it must therefore be rendered உடலுள்ளவைகளெல்லாம், i. e. all beings that have a body. In many places in the New Testament, it means *the body itself*; in such places it must be rendered by சரீரம், or மாமிசதேகம்.

בנים means not only *sons*, and *children* in the strict sense of the word, but also, *children's children*, and in general *posterity*, now if the word corresponding to the primary signification in any language, is confined to that only, it must be wrong to translate the original by the same word, when it has another meaning. Thus in Tamul புத்திரன், பிள்ளை is used only of children, properly so called, or of adopted children, but when the original means, childrens children, it must be rendered by பேரப்பிள்ளைகள்; and when it means posterity, by சந்ததி. Hence, "The children of Israel" ought to be rendered இஸ்ரவேலசந்ததியார், and not இஸ்ரவேலபுத்திரர். — In Gen. 25, 4. after the enumeration of the real children of Keturah, and the children which her children begat, it is said: "All these were the children of Keturah." By

rendering it கேதத்தாராருடையபிள்ளைகள், the old version is incorrect ; because the Tamul reader will understand by it only children, in the strict sense of the word; it must be கேதத்தாராருடையசந்ததி. The Hebrew word is also used in the following phrases : Abraham was a *son* of 86 years, Gen, 16,16. A lamb the *son* of a year, Lev. 12, 6. " The *son* of a night John 4, 10. a *son* of valour, a *son* of Egypt, a *son* of death, a *son* of stripes &c. and so also in Greek, *sons* of thunder, *sons* of wrath, *sons* or *children* of disobedience &c.&c.— in all which places it surely cannot be rendered literally. But this will be more particularly noticed under the head Phraseology.

בנות *daughters*, often signifies also *young women*, and *females* in general. In Tamul, குமாரத்திகள means only, *daughters* strictly speaking; it is therefore unsuitable to render it by that term in places where it has the latter signification, especially as it would convey an improper idea, thus, in Gen. 24, 13. it must be ஊராருடையபெண்கள். i. e. Town's women, not ஊரினமனிதருடையகுமாரத்திகள். In Gen. 30, 13. "The daughters shall call me blessed;" must be rendered ஸ்திரிகளெனனைப்பாக்கியவதியெனபார்கள். "The women shall call &c."

אב Is a word of a similar description; it means not only *father* strictly so called, but also, *grand father*, *forefathers*, *ancestors*. But the Tamul பிதா, தகப்பன has only the former signification; hence the latter meaning cannot be expressed by it; முனனோர்கள ought to be used. In Gen. 28; 13, Abraham is called the *father* of Jacob, where it evidently means, the *grand father*; it must therefore be translated accordingly.

אחים *brothers*, signifies also, persons of the same *stock*, or *nation*, or *neighbours*. The Tamul சகோதரர் however, means only persons born of the same parents; therefore the term as it occurs in Deut. 24, 7.— 10, 14. cannot be rendered by it without occasioning misunderstanding and obscurity; because אחים there, means those who are of the posterity of Israel ; in contradistinction from other nations. The English distinguish the sense by *brethren*. It ought to be rendered in Tamul by வமிசத்தார்,

or கோத்திரத்தார்.

What has been said of the four last Hebrew words, is also to be observed of the corresponding Greek words. In the New Testament, σαρξ *flesh*, θυγατηρ *daughter*, υιοι *sons*, πατηρ *father*, and αδελφος *brother*, are words of the same latitude of meaning which probably has been occasioned by the Septuagint, or from the circumstance that the sacred authors were Hebrews, or Hebrew proselytes; and must therefore be rendered according to the sense which the connexion evidently points out; otherwise a wrong meaning will be conveyed to the Tamul reader.

מחנה means usually an encampment of *troops*, but also any *assembly*, or *company*. The Tamul word பாளயம் however, means only the former, and cannot therefore be used for sheep, camels &c. In such connexions in English it has been better rendered by band, company, as in Gen. 32, 7. 10. In the 7th verse the Tamulian can only express it by பிரிவு or வகுப்பு division. In verse 10. it must be more particularly expressed by பெருக்கமான இரண்டுகூட்டங்கள், i. e. two large bands, or companies. In v. 21. it is sufficiently expressed merely by கூட்டம் i. e. company, but in chap. 33, 8. it is necessary to render it by மிருககூட்டம் drove, in order to prevent ambiguity.

חטאת, αμαρτια means not only, *sin*, but also, *sin-offering*, as in Exod. 29, 14, & 30, 10. Thus it should be rendered also in Gen. 4, 7. which will materially clear the passage from obscurity. But about this last passage more will be said hereafter in the *4th.* section. In the New Testament

εκβαλλω cannot always be rendered by the term, *cast out*, துரத்துகிறது; particularly in those places, where it means merely to make to go out, as in Luke 8, 54. John 10, 4. Mark 1, 12. & 43. Matt. 9, 25. The corresponding Hebrew word is הוציא of which the same must be observed.

αποκρινομαι does not always mean, *to answer*, but also simply, *to say*, *to remark*, as in Matt. 11, 25. Luke 13, 14. & 14, 3. John 5, 17. and in many other places; where it would appear absurd to a Tamulian to read மாறுத்தரஞ்சொல்லுகிறது.

δοξαζω means not only, *to make glorious*, *to glorify one* who is not glorious; but in many places it signifies, *to praise*, *to make*

known one's glory. In this latter sense it must be understood, particularly when God is the object; who cannot be glorified in the former sense. The Tamulian justly shrinks at the expression பராபரனை மகிமைப்படுத்துகிறது, i. e. "to make God glorious," he cannot conceive how poor mortals can accomplish so great a thing. In all such places, therefore it ought to be, பராபரனைத் துதிக்கிறது, or புகழுகிறது, i. e. "to praise God," or பராபரனுடைய மகிமையை விளங்கப்பண்ணுகிறது, "to set forth God's glory."

ἁγιάζω, means not only, *to sanctify, to make holy* what is not so; but also, *to set apart, to consecrate, to devote, to esteem,* or *reverence as holy.* To the former பரிசுத்தஞ் செய்கிறது corresponds; but not to the latter. Hence in John 17, 19. "I sanctify myself," cannot be rendered by நான் என்னைப் பரிசுத்தஞ் செய்கிறேன்; but by, நான் என்னைப் பிரதிஷ்டையாக்குகிறேன், i. e. "*I consecrate,* or *devote* myself." And in Matt. 6, 9. ἁγιασθήτω τὸ ὄνομά σου must be rendered, உம்முடைய திருநாமம் பரிசுத்தமாய்த் தொழுது கொண்டாடப்படுவதாக, i. e. "may thy name be holily reverenced or adored;" because God's name cannot be made more pure or holy than it is; but the Tamulian will understand it so, if it be rendered, உம்முடைய நாமம் பரிசுத்தமாவதாக; plainly implying that it is not pure or holy.

ἔλυε, John 5, 18. "he *untied,* or *broke* the sabbath;" cannot be rendered by ஓய்வுநாளைக் கட்டவிழ்த்தார், which is unintelligible; it must be rendered by ஓய்வுநாளைக் கைக்கொள்ளாமல், or காத்துக்கொள்ளாமல், "he did not *observe,* or *keep* the sabbath."

ἀνάστασις, *resurrection,* in John 11, 24. evidently means the *time* of the resurrection; and in verse 25, the *cause* of the resurrection, which must be expressed in Tamul, or it will be unintelligible.

πειρασμος, *trial, examination,* is well rendered by சோதனை but when it means *temptation,* or *affliction,* it must be rendered ac-

cordingly; thus in Matt. 6, 13. "Lead us not into temptation," cannot mean, "let us not be *examined* or *tried*"; for such a thing we cannot ask from God; but "let us not enter into any excitement to sin," and thus it must be expressed in Tamul. So also in Matt. 26, 41. The phrase, "in my *temptations*," Luke 22, 28. if rendered by, என்னுடையசோதனைகளில் would mean, in my *examinations*; which conveys altogether a different sense, and the Native would understand by it, that our Saviour had instituted examinations; it evidently means, the *trials*, *afflictions*, which befell me; and thus it must be rendered, எனக்கு வந்த துன்பங்களிலே. The same meaning, it seems to have in James 1, 2. 12. 13. 14. If πειράζω, and πειρασμος in these latter places, be rendered by சோதனை *examination*, the Tamulian will find it difficult to discover any sense in it; or he must understand that God does not try, or examine a man, which is an error; for, though God does not *tempt*, yet he *trieth* men, as he did Abraham in Gen. 22, 1. where the English should be rendered *tried*, and not *tempted*.

επαγγελια *promise*, Luke 24, 49. stands for the thing promised; so also in Acts 1, 4. the latter must be expressed in Tamul, or it will be unintelligible.

πας παση παν, means, *all*, *whole*, but like the Hebrew כל, has also a distributive signification, viz, *all sorts*, *all kinds*, *much*, *many*, *every one*. Thus Acts 10, 12. παντα τα τετραποδα, not *all*, but *all kind* of fourfooted beasts. Acts 28 31. "with all boldness" i. e. with *great*, or *much* boldness. Col. 1, 11. "with *all* might," i. e. *great* might, பலத்தவல்லமை.

βασιλεια, means, *kingdom*, when it refers to place; but *reign*, *dominion*, when it refers to time or duration in respect of coming &c., according to these different senses the translation must be made; if not, obscurity or nonsense will be the consequence. Thus in the Lord's prayer, "thy βασιλεια come;" must be rendered, not by இராச்சியம், because that refers only to *place*, and a place cannot come; but by ஆளுகை, *reign*; உம்முடைய ஆளுகை வருவதாக; viz. the reign of the Messiah, as foretold by Isaiah. This double signification seems to be a Hebraism, as מלכות has the some double meaning. Thus in Dan. 1, 1. In the מלכות i. e. "the *reign* of Jehoiakim." So also Dan. 2, 1. and 8, 1. 1 Chron. 26, 31.

Likewise in Ps. 103, 19. "His *kingdom*, i. e. his *reign*, ruleth over all." It is particularly evident from Ps. 145, 13. where, as is usual in the Psalms, the second clause is a repetition of the first in other words; thus, "Thy reign (*kingdom*) is an everlasting *reign*; and thy dominion endureth throughout all generations."

ἐλπίς, means, not only *hope*, but also the *thing* hoped for, or the *object* of hope. It is evident, that in such a language as the Tamul, the passage in which ἐλπίς means the latter, if rendered simply by *hope*, would be exceedingly dark; as in Col. 1, 5. "by the ἐλπίδα, which is laid up for you," where it cannot be rendered by நமபிககை, but "by hoping for (the inheritance) laid up for you." The connexion must always determine what the thing hoped for is. See also Tit. 2, 13. Rom. 8, 24. This use of ἐλπίς is the same as מקוה its corresponding word in Hebrew, which has the same double signification; thus Jer. 14, 8. ' O! the Hope of Israel," which must be rendered "O! thou in whom Israel hopeth." See also Jer. 17, 13. & 50, 7.

συνείδησις *conscience*; to express which, none of the Heathen languages, will probably afford an equivalent word. In Tamul, the old version has a compound word, viz. மனசசாட்சி; i. e. the witness of the mind. But this cannot always be used without obscuring the sense; for instance, in Acts 23, 1. "I have lived in all good conscience," literally translated with the above word is unintelligible. To make the sense clear, the words மனம and சாட்சி must be separated, thus, எனமனசு எனககு எலவிததத்திலும நறசாட்சி சொலததககதாக நடநது வநதேன, i. e. "I have lived so, that my mind gives me every way a good testimony." In Heb. 10, 22. *evil conscience*, cannot be rendered by துர்மனசசாட்சி but by துர்சசாட்சி கொடுககிற மனசு i. e. "a mind which gives a bad testimony." In 1 Cor. 8, 7. συνείδησις, means *consciousness*, which will be well expressed in Tamul simply by மனசு.

ἀκοή, the primary meaning of which is the *act*. or *sense* of *hearing*; but in John 12, 38. it means the *thing heard*, a *report*, a *relation*. In Tamul it must be rendered plainly by எஙகளபிர சஙகம. i. e. our *discourse*, our *report*. So also Rom. 10, 16. 17 where the passage of Isaiah is quoted; "Lord, who has believed. τῇ ἀκοῇ ἡμῶν, our *report*, or our *discourse*, or *preaching*?" In

this place it evidently cannot mean, *hearing*; and hence the next verse must be rendered in like manner; by which the passage becomes much clearer. Therefore, not "faith cometh by *hearing*," but "faith cometh by *preaching*; and the preaching (not hearing) by the word of God."

To no words in the sacred languages, however, is there so great a variety of meanings attached, as to the Particles; so that the nicest discrimination is requisite to find their proper signification from the connexion. Too little attention to this circumstance has perhaps been one of the main causes of rendering many parts of the sacred Scriptures, particularly the Epistles, so very obscure and erroneous, in most of our European translations. The evil consequences of rendering the Hebrew and Greek Particles alike in all places, are still greater in reference to the Hindoo languages, in which every word has a very distinct meaning. The proper signification of the Particles then should be well ascertained, and rendered accordingly; if not, the connexion will be unintelligible; thus, γαρ is sometimes causal, and must be rendered, *for*, sometimes illative, and then it signifies, *wherefore*, sometimes it is merely copulative, and then must be translated, *moreover*, sometimes it is emphatic, and means, *indeed*, *yea*, sometimes it is merely expletive, and cannot possibly be rendered in Tamul. For instance—

John 4, 8. γαρ cannot be causal to the preceding verse, but simply refers to the *time* in which the Saviour spoke with the woman, viz. in the absence of the disciples. It must therefore be rendered, *while*, or *when*, and then the 8th verse must, in Tamul, precede the 7th; thus "whilst his disciples where gone away unto the city to buy meat, there cometh a woman of Samaria" &c. &c.

The 25th verse of the 18th Chap. of St. Luke merely enforces what is said in the preceding verse, and cannot therefore be introduced by a causal preposition. In Tamul there is no word by which it can be rendered; thus v. 24. "How hardly .... enter into the kingdom of God." 25. "It is easier for a Camel &c:" Or, it may be expressed by, *indeed*, as, "It is *indeed* easier" &c. The same also must be observed in John 7, 41. also John 9, 30.

In Luke 11, 30. γαρ may be fairly rendered illatively, *wherefore*; it cannot be causal to the preceding verse.

In Acts 13, 27. it is superfluous, and cannot be rendered in Tamul. So also in Matt. 11, 13. In Luke 9, 44. it merely introduces

the words that follow which are the λογους τουτους mentioned before; γαρ therefore must be rendered *namely*; for they were the very words which the disciples should carefully remember. But as the Tamul idiom requires the latter clause to be first, γαρ cannot possibly be rendered.

In Acts 24,5. it is likewise used to introduce the speech alluded to before, and cannot be rendered, *for*, but *namely*; and in Tamul by என்னவெனில். See also Acts 2,15.

In John 5, γαρ occurs from the 19th to the 23rd verse no less than four times. In the 19th verse it is evidently illative and must be thus rendered; "Wherefore what things soever he doeth &c."

In the 20th verse it is explanatory, and may therefore in English be rendered, *for*, but in Tamul by எப்படியெனில் i. e. "in this manner." In the 21st verse it is likewise explanatory of the preceding, and may be rendered in English, *for*, but in Tamul by எவையெனில், as it refers to the astonishing works before mentioned. In the 22nd verse it cannot be rendered, *for*, but only by a conjunction expressing continuation; as the former speech continues; thus in English by the particle, *moreover*, or *again*; in Tamul by அல்லாமலும் or மேலும்.

In Matt. 16, 24--27. γαρ occurs three times. In the 25th verse only it can be rendered, *for*, because it shows the reason why one should take up the cross and follow Christ; but the two following instances in the 26th and 27th verses express merely the continuation of the same speech, containing similar reasons; and γαρ therefore ought to be rendered, *moreover*, *again*, or *besides*; in Tamul by அல்லாமலும், அன்றியும். The connection will thus be clear. The same should be observed of the parallel passage, Mark 8,35---38.

In John 20, 17. it is best rendered in Tamul by the emphatic ஏ; to which in English, *as*, *since*, occasionally correspond, thus; "Touch me not, *as* I am not yet ascended &c." In this way it must be frequently rendered.

και, the Copulative Conjunction is generally rendered *and*; but when it commences a sentence, it cannot be translated in Tamul, except when it means, *again*, *moreover*, then அல்லாமலு ம், அன்றியும் expresses it well. When it is a particle denot-

ing *time*, it should be rendered, *then*, *after*, *immediately*, or sometimes, *also*, *accordingly* &c.; by which the connexion between the sentences will be clear. Thus in Acts 21, 24. και γνωσι παντας, is best rendered, "*then* all will know." In Tamul it may be expressed by the same particle அப்பொழுது, or still more according to its idiom, by அப்படிச்செய்தால், if (you) do so.

In *Luke* 11, 48. και συνει δοκειτε, must be rendered, *that*, you allow;. in Tamul by என்று. In Luke 18, 7. και μακροθυμων must be rendered, "*although* he defer long," in Tamul தாமதித்தாலும். In John 14, 16. και δωσει must be translated, "*that* he may give" கொடுக்கும்படிக்கு. In John 15, 6. και εξηρανθη, refers evidently not to τις, the person who does not abide in Christ but to κλημα, and carries on the similitude, standing for ο εξηρανθη, "*which* is withered." This mode of using και, is like many others, an Hebraism. See Ruth 1, 11. "Are there yet more sons" והיו "*and* may become, i.e. *who* may become your husbands?" Thus also in Luke 15, 15. και επεμψεν, "*who* sent him"; or simply he sent &c. Likewise in Acts 7, 10. και κατεστησεν, referring to Pharaoh, must be rendered, *who* (or he) made &c. Thus also in Matt. 13, 41. και συλλεξουσι, "*who* shall gather &c." In Matt. 20, 18. και κατακρινουσι, "*who* (viz; the Scribes) shall condemn &c."

ουν, is usually an illative Conjunction, and generally rendered, *wherefore*, *therefore*, but in John 4, 1. 9, 28. it cannot well be rendered; if expressed, it must be by a particle of time, as, *then*, *upon which*. In Tamul ουν in the last mentioned verse, may be rendered by the disjunctive particle ஓ as, ஸ்திரீயானவளோ, *but* the woman &c. In John 11, 6. it must likewise be disjunctive viz: "Jesus loved Martha &c. *yet* (not, wherefore) when he heard &c." In John 11, 36. it refers to the weeping of Jesus, and is peculiarly emphatic; which is best expressed in Tamul by அதைப்பார்த்து i. e. seeing that &c. In Acts 23, 18. it means, *accordingly*, in Tamul அந்தப்படி. In John 16, 22. *thus*, will best express it; and in ch. 13, 27. it must be rendered, *then*; again, in the 30th verse it refers to the 27th and might be rendered, *accordingly*, but because of the intervening sentences, it must be rendered

in Tamul by ஓ or ஓழிவனில்.

οτι, the Conjunction, is usually causal and translated, *because*, *for*; but in Luke 16,8. οτι οι υιοι must mean, *since*, *seeing that*, or *thus*; in Tamul அப்படிக்கு; in the 15th verse οτι το εν &c. cannot be expressed in Tamul; it seems to be merely a copulative conjunction, or declarative adverb. In Luke 7, 47. it is illatively causal, meaning *wherefore*, *since*, *seeing that*. It is evident that Mary's love to Christ arose from the forgiveness of her sins; and not Christ's forgiveness from her love. Thus also John 8, 44. "He abode not in the truth," οτι ουκ εστι, &c. "*wherefore* there is no truth in him." If οτι in this passage be rendered *because*, the sense is not only obscured; but it will imply that Satan never had truth, which is erroneous. In John 9, 17. οτι contains the relative pronoun; and should be rendered, "*who* opened &c." The Tamul cannot render it otherwise.

δε is often an adversative particle, and must be rendered, *but*; however it frequently means, *even*, *also*, *for*, *moreover*, *however*, *that* &c. and in many places it is pleonastic.

ει is usually rendered as a conditional conjunction *if*, but in John 7, 4. it evidently means *since*, *as*, *seeing that*, ει ταυτα ποιεις, "*since* thou doest these things," for the action had actually taken place. In John, 10, 35. ει εκεινους ειπε θεους, "*since* he calleth them Gods." and in the 38th verse, ει δε ποιω, "*since* I do them." This clause cannot contain a doubt or condition, as in verse 37. but an assertion. So also in John 13, 14. ει εγω ενιψα' "*since*, or *as*, I have washed &c." because the washing had already taken place. In the 17th verse, ει ταυτα οιδατε, means, "*since* ye know them" or simply, "having known them." In John 13,32. ει ο θεος &c. must be rendered; "*after*, or *when* God will have been glorified." In Acts 4, 9. and in 18,15. in Luke 11, 20. it must likewise be rendered *since*, *as*. Thus in Col. 3, 1. though ει συνηγερθητε, translated "*if* ye are risen," gives by itself a good sense, yet the connexion evidently points out, that it must be rendered, "*since* ye are risen &c." for there was no doubt about it, with respect to the Colossians; as he had told them plainly, so in ch. 2, 13. and in the 3rd verse of the 3rd chapter he tells them again, "ye are dead &c." In Acts 26, 8. it stands for οτι, *that*, viz; "*that* God should raise the dead." So also v. 23. In Acts 25, 20. it means *whether*.

εαν, is much the same in meaning as *ει*, and must be similarly, rendered. Thus in John 12, 32. *εαν υψωθω*, must mean, "*when*, or *after* I shall have been lifted up" So in John 14, 3. *εαν πορευθω*, "*when*, or *after* I shall have gone." Likewise in 1 John 3, 2. *οτι εαν φανερωθη*, "that *when* he will appear."

αντι, means generally, *instead of*, *for*. In Tamul it is well rendered by the Dative with ஆக, or பதிலாக; but in Luke 11, 11 it has a sense of opposition, and must be rendered by a negative particle; thus, "If he ask a fish, will he" *αντι ιχθυος*, "for a fish, give him a serpent," in Tamul மீனையல்லப்பாம்பைக்கொடுப்பாரோ? i. e. *not* a fish, *but* a serpent? If the Dative be used, it implies that the son gave him a fish, and the father, in exchange for it, gave him a serpent. In John 1, 16. *χαριν αντι χαριτος* cannot certainly mean, *for*, or *instead of* grace in whatever way it be explained, it appears to me that it must mean "grace *upon* grace," abundance of grace, or continual grace.

εως, usually means, *till*, *until*, excluding the time or place beyond that which is defined. But there are many instances in which this is not the case; and then the rendering must be different; thus, in Luke 13, 21. *εως ου εζυμωθη ολον*, "*so that* the whole was leavened" not *until*, because that implies, particularly in Tamul, that she left the leaven *only* so long in the dough. In Acts 9, 38. *εως αυτων*, means simply, *unto them*. In Luke 17, 8. "gird thyself and serve me," *εως φαγω και πιω*, "*whilst*, not *until*, I eat and drink." Thus also John 9, 4. "I must work the works of Him that sent me" *εως ημερα εστι*, "*whilst*, not *until*, it is day." The same also John 12, 35, 36. *εως το φως εχετε* "*whilst*, you have the light." In Matt. 5, 18. *εως αν παρελθη ο ουρανος*, "*although* Heaven and Earth pass away," not *until*; because that strongly implies that after the destruction of Heaven and Earth, the law shall pass away.

νυν, usually denotes the present time, *now*; in many places, however, it has no reference to time, and is a mere expletive; so that in many languages it cannot be expressed; for instance in Tamul, it would be ridiculous, or misrepresenting the sense, were *νυν* in such places rendered by இப்பொழுது, which means only *now*, *this time*. See John 18, 36. Again in John 11, 8. it means *lately*, or *shortly before this*; and must thus be rendered in Tamul.

εν means frequently, *in*, but it signifies also, *by*; as in Luke 4, 1. εν τῳ πνευματι, "*by* the Spirit." 1. John 2,3. 5. 6. εν τουτω, "*by* this we know &c." and in many other places. This is particularly manifest from 1 John 5, 6. where δι υδατος and εν τω υδατι, evidently mean the same. Thus in 1 John 5, 20. εν τω υιω αυτω should likewise be rendered "*by, or through* his son Jesus Christ." In 1 Thess. 1, 1. & 2 Thess. 1, 1. "the Church of the Thessalonians," εν θεω πατρι, &c. is very obscurely rendered, "*in* God the Father;" particularly in Tamul; and ought to be translated, the Church *confessing* or *believing in*, or *obedient to* God the Father &c. Thus also Col. 1, 2. "the faithful Brethren εν Χριστω i. e. *confessing* or *holding fast*, or *believing in* Christ." The same also in Rom. 16, 11. τους οντας εν κυριω, "them who *confess*, or *believe in* the Lord." Phile. 20. "let me have joy" εν κυριω, "refresh my bowels" εν Χριστω; here εν should be rendered, *for the sake of*--. Rom. 16, 12. "who has laboured much εν κυριω, i.e. *on account of*, or *for* the Lord." To render εν, in all these and similar passages, in Tamul by the 5th case, which signifies *at, from, near*&c. or by உள்ளே which means *within*, would make them unintelligible; or put a strange sense upon them.

ιδου, and the Heb. הנה *behold*! can be rendered in Tamul by இதோ or அதோ, only when the object is pointed out in one's presence; whenever it is not so, it is by far better to omit it; as it rather diminishes than increases the force of the sense, or the attention of the reader. In the beginning of an address it may be rendered by கேளுங்கள், *hear*! or பாருங்கள், *behold ye*! when the connexion allows it.

Similar varieties of meaning may be shown with respect to the other Greek particles, but these will suffice to prove the necessity of being very careful in translating them; and that a translation in which this is not attended to, must necessarily be very obscure; unless the particles of the language, into which we translate, have the same large use as those of the originals. The Hebrew particles עתה, ו, ב, כי &c.: have the same latitude of meaning, and require equal, or still more discrimination than the Greek, because their number is less. It is very probable that many Greek particles have obtained so large a use from the Hebrew, in consequence of the Apostolic writers being Hebrews.

Should any one think it arbitrary, and presump'uous to give so many significations to one word, I request him, before he draws such a conclusion, to look into any Greek or Hebrew dictionary, and he will be convinced that the words of the originals have indeed very different and often nearly opposite significations; on which account it is absolutely necessary for a translator to attend to the context in order to fix on the right meaning. We have no alternative; either we must attend to this rule, or present our translations in an unintelligible form to the reader. We observe the former in our translations of other works; why not also in translating the Bible? — But farther,

We ought not to follow scrupulously the ungrammatical construction, and the peculiarities found in the original languages, or in languages similar in their construction; which if rendered would greatly obscure the sense of a translation; and in many instances make it quite unintelligible. The sense rather should be construed, as the idiom and Grammar of the language, into which we translate, require. This is a position so self-evident as hardly to require an elucidation; a position that has been universally observed in the translation of other books, and only omitted in the translations of the sacred Scriptures, to the great injury of the Christian cause. But the following observations will more fully explain my meaning.

When the originals have the Pronouns and Verbs, dependent upon nomina Collectiva, in the Plural and Singular numbers promiscuously, they should not be imitated in a translation, when contrary to the Grammar of the language in which it is made. The 4th & 6th chapters of Deuteronomy afford several instances; where עם; *people, nation*, in the singular, is often referred to by Pronouns and Verbs in the plural number. But the Tamul does not allow such liberties; and since சனம், in the singular, cannot be properly used for *people*, but சனங்கள், the plural, all the pronouns & verbs referring to it must be put likewise in the plural; if not, the Tamulian, who is very distinct in his expressions, will at every change of number suppose either that another person or persons are meant, or that it is a grammatical error, and will be therefore confused. This will especially be the case where such irregularities occur in the same verse and sentence, as Deut. 6, 3. & ch. 32, 15— 19. Another instance of the kind is in Gen. 1, 27. where אדם evidently means not

only a single person, but the human species; and therefore the pronouns referring to it, are alternately in the singular and plural number. But this the Tamul does not allow; it rather uses the plural for the species; the pronouns and verbs must therefore be put in the plural. See also John 7, 22. 23. & ch. 2, 25. where ανθρωπος is used in the same way.— Again,

In the Originals a repetition of the same word, or equivalent words in the same sentence is not unfrequent; which the mode of construction often requires. This ought not to be imitated in a translation; unless the language in which it is made, has a similar idiom. For instance in Gen. 16, 7. עין *a well*, is naturally repeated in Hebrew; but to say in Tamul நீரூற்றாகியகிணறு is useless and disagreeable. நீரூற்று or கிணறு is sufficient.— Gen. 19, 4. the Hebrew is: "The *men* of the city, the *men* of Sodom." The Tamul must render it: "The men of the city of Sodom." — So in Gen. 18, 26. the Hebrew is: "If I find *in Sodom* 50 righteous, *in the midst of the city*;" in Tamul it must be: "If I find 50 righteous in the city of Sodom" — In Gen. 19, 29. the Hebrew is: "From the destruction *of the cities, which* Lot dwelt *in them*"; which must be rendered in Tamul: "From the destruction of the Cities, in which Lot dwelt".— In ch. 21, 3. the Hebrew is: "He called his son, who *was born* to him, whom Sarah *bore*, Isaac"; the Tamulian says: "he called his son, whom Sarah had borne to him, Isaac;" and in the 10th verse: "*with* my son, *with* Isaac;" in Tamul: "with my son Isaac". In Gen. 35, 14. מצבה, *a pilla*, occurs twice in the same clause; the peculiar position of the Hebrew allows it; but to say in Tamul, where the position is different, கற்றூணாகியதூணை, is, to say the least, very unnecessary, கல்லாலொருதூணை, or கற்றூணை is sufficient. Thus also in John 15, 7. μεινητε, and μεινη are required in the same clause; but in Tamul where the subjunctive mode can be construed with nouns of different genders and numbers, the repetition cannot be made. In John 20, 20. και τουτο ειπων cannot be agreeably rendered in Tamul; because the λεγει αυτοις of the 19th verse stands last in Tamul; the former therefore may be fairly omitted. In the 21st & 22nd verses is a similar instance.

In John 21, 20. 21. the Greek construction requires or at least admits of repeating Peter's seeing the other disciple; but not so in

Tamul; the repetition must therefore be omitted.

In Acts 23, 16. παραγενομενος και εισελθων are expressed in Tamul sufficiently clear by one word ஒபயா. In John 9, 22. 23. on account of the different position of the clauses in Tamul from those of the Greek, the sentences require contraction, so that ταυτα of the 22nd verse coalesces with οτι ηλικιαν &c. of the 23rd. Again the ειπον οι γονεις αυτου of the 22nd verse coalesce with the same words in the 23rd; and οτι and γαρ of the 22nd coalesce with δια τουτο of the 23rd. The Tamul translation may therefore be rendered in English thus: v. 21 "He is of age; ask him; he will speak for himself. 22. Because the Jews had already agreed, that if any man did confess that he was the Christ, he should be put out of the Synagogue, the parents of the blind man feared them, 23. and said: He is of age, ask him". — Again in John 5, 16. 18. δια τουτο must in the same manner coalesce with the following οτι; as both refer to the same cause, viz. the persecution of the Jews. Likewise in ch. 8, 47. and ch. 12, 18. 39. — In John 9, 17. περι αυτου must coalesce with οτι; as both refer to the question what he thought concerning Christ's opening his eyes. For the same reason in Acts 20, 29. τουτο and οτι; in John 12, 27. δια τουτο and εις την ωραν; in John 13, 35. εν τουτω and εαν; in John 15, 8. εν τουτω and ινα; in ch. 17, 19. υπερ αυτων and ινα και τουτοι; and ch. 18, 37. εις τουτο and ινα must coalesce. Again, in Luke 14, 7. ελεγε προς τους κεκλημενους and λεγων προς αυτους must be contracted in Tamul, as they refer to the same persons. — In John 12, 1. the clause ον ηγειρεν εκ νεκρων stands in Tamul before Λαζαρος ο τεθνηκως; whereby the latter τεθνηκως cannot be rendered without obscuring the sense; it is sufficient to say, "Lazarus whom he had raised from the dead;" which of course implies that he had been dead. — Again,

In many passages the Greek participles must be construed after the finite verb, so as they stand in the original, for instance, Acts 9, 31. ch. 19, 8. ch. 21, 16. ch. 25, 7. &c.; but in other passages they must be construed before the finite verb, because the circumstances, they point out, naturally occurred previous to those which the finite verbs relate; as in John 13, 22. ch. 21, 14. Acts 1, 3. ch. 4, 21. ch. 8, 3. ch. 9, 22. ch. 11, 19. ch. 25, 4. ch. 27, 38. See Sect. 2.

Where the Greek has the passive or intransitive mode, and where the same mode, if translated, would obscure the sense of the pass age because of its complicated connexion, or because of a

different idiom, it should be changed into the transitive mode; and on the contrary, should the active form in the original present the same difficulties, it ought to be changed into the passive form. For instance, "Prayer was made by the Church;" the Tamulian would rather say, "the Church made prayer;" or, "the Gospel which I preach," he would rather say, "the Gospel which is preached by me." The sense either way is the same.— Again,

The originals often express the *doing* of an action, when the sense evidently is only the *wish*, *purpose*, or *readiness* to do it; if the former mode cannot be rendered in a translation, the latter should; as in Acts 21, 2. "a ship διαπερων sailing over," must be rendered in Tamul, "being *about* or *ready* to sail." Acts 23, 6. "of the hope and resurrection of the dead κρινομαι I am judged," i. e. I am to be judged, or, as in the English, "I am called in question" (on veut me condamner. De Sacy.) John 12, 26. "If any man διακονῃ serve me," i. e. *will*, or *wish* to serve me, because one who *serves* Christ is already following him. John 10, 32. "for which of these works λιθαζετε με do ye stone me?" i e. *will* you stone me, or are you going to stone me; for they had not yet actually stoned him. See also v. 33. 1 John 2, 26. "I have written unto you περι των πλανωντων υμας concerning them who seduce you," i. e. who *would*, or *endeavour to* seduce you.— Again,

When the originals express an action by a substantive, we should not scruple to render it by a verb, if the sense by that means would be rendered clear; for instance in Acts 6, 1. "The widows were neglected εν τῃ διακονια, in the ministration," which passage the Tamulian expresses thus, "because they did not receive properly what they ought daily to receive."— Again,

The Genitive case is peculiarly and extensively used in the originals, having many other meanings besides, *possession*; but the Genitive in Tamul signifies possession only. Whenever then, *possession* is not the meaning of the original, the Genitive must be rendered accordingly; otherwise great obscurity, error, and even nonsense will be the consequence. Thus Gen. 9, 2. "*your* fear and *your* dread," does evidently not mean the fear and dread which Noah and his sons should have of the beasts, but the fear and dread which the beasts should have of them. In Tamul it must be rendered thus, "you shall be the objects of fear and dread to all beasts" &c. or, "all beasts shall fear and dread you."— Again,

Gen. 49, 5. "instruments of cruelty," must be rendered in Tamul, "instruments with which cruelty is done;" if not, it will be understood that cruelty has instruments.

Lev. 14, 7. "The wideness, or openness of the field," must be rendered, "the wide, or open field." Gen. 23, 4, 6. &c. "Bury *my* dead, bury *thy* dead," must be rendered, "bury the dead body that is with me, —with thee;"— or simply, "bury the dead body;" otherwise it will refer to his own body. Ps. 1, 2. "The Law of the Lord," must be rendered, "the law from the Lord, or, the law which the Lord has granted." Ps. 45, 7. "The oil of gladness," must be rendered, "the oil signifying, or called gladness." Ps. 51, 14. "God of my salvation," must be, "God who giveth me salvation, or God who saveth me."– Matt. 2, 2. *his star*, must be rendered, "the star which pointed him out, or which appeared concerning him;" otherwise the natives will understand it to be a star which pointed out his fortune; as they are accustomed to look to the stars at the birth of their children. Luke 9, 20. "The Christ of God," i. e. "The Christ whom God sent." John 20, 19. "for fear of the Jews," must be rendered, "because they feared the Jews;" if not, it will mean that the Jews themselves had fear. John 2, 17. "the zeal of thy house," must be, "the zeal for, or on account of thy house." John 6, 28, 29. "the works of God," must be rendered, "works pleasing, or agreeable to God," because the connexion evidently shows it to mean, not the works which God does, but works which they should do acceptably to God. John 6, 33. "Bread of God," must be rendered, "the Bread which God gives." John 6, 35. "Bread of life," must be, "the Bread which sustains life," compare v. 51. Acts 1, 22. "Baptism of John," must be rendered, "Baptism which John administered." Acts 4, 9. "The good deed of the impotent man," must be rendered, "the good deed done to the impotent man." Acts 7, 44. "The tabernacle of the testimony," must be, "the tabernacle containing the testimony." Acts 26, 6. "the hope of the Promise", means, "the hope agreeable to the Promise, or the hope of the things promised." And in the Epistles of St. Paul, "the righteousness of God," wherever it does not mean the righteousness which God possesses as his attribute, must be rendered the righteousness which God accepts, or, which God provides, or which God imputes; see Rom. 1, 17. ch. 3, 21. compare Rom. 4, 6. Gal. 3, 6. In James 1, 20, it evidently means the righte-

ousness pleasing to God. In Matt. 6, 33. "Seek ye *his* righteousness," cannot mean the divine attribute, but the righteousness which is acceptable to God; and must therefore be rendered by, அவரிடததிலநீதியை i. e. righteousness with him; which will obviate every difficulty. In Rom. 3, 22. "The faith *of* Jesus Christ," must be rendered, "faith *in* Jesus Christ," otherwise it means the faith which Jesus Christ himself possessed. Rom. 10, 2. "the zeal of God," must be rendered, "zeal *for* God." Thus also "the fear of God" mentioned so frequently in the Psalms, must be rendered, "fear towards God," if not, it will mean that God himself has fear. So also in 2 Pet. 3, 18. "the knowledge of the Lord," must be rendered in Tamul, "the Knowledge which knows the Lord;" with the Genitive case it means, the knowledge which the Lord himself possesses.— Again,

The Greek Article has, besides its ordinary meaning, frequently a peculiar Emphasis, relating to some preceding word or circumstance. Many languages have no articles: the Tamul is one of that sort. The sense of the original must therefore be expressed by such other words as the connexion requires; if not, the translation will lose much of the force of the original, and be in many places very obscure. Thus in Luke 18, 8. την πιστιν means, *the*, i. e. *such* faith; and must therefore be rendered in Tamul இபபடிபபடட விசுவாசம and in the same verse, επι της γης in *the*, i. e. in *this* land, இநததேசததிலே. In John 1, 21. & ch. 7, 40. ο Προφητης is very expressive, and refers evidently to some particular Prophet, which cannot be rendered otherwise in Tamul but by, குறிககபபடட தீர்ககதரிசி or முனனறிவிககபபடட i. e. "Prophet foretold, or pointed out." In Acts 11, 19. "they were speaking τον λογον *the* word, i. e. the Gospel-word," which must be expressed in Tamul; if not, it will be as uncouth to the Tamulian as, "they were speaking word" would be to an Englishman. In Acts 21, 28. "that teacheth every where against τον λαον *the* people i. e. *our* people viz. the Jews;" the latter must therefore be rendered in Tamul. In Acts 26, 17. "delivering thee from του λαου και των εθνων *the* people and *the* nations;" the former evidently means the Jews, and the latter the Gentiles; this must be expressed in Tamul, or it will be unintelligible; and as it is addressed to Paul, it must be rendered உனஜனததார் i. e. thy countrymen; so that the Tamul verse would be thus, "delivering

thee from thy Countrymen and other people." In the 23rd verse is the same; but as there Paul is speaking to Agrippa a Jew, τω λαω must be rendered யூதசனங்கள் i. e. the Jews. In Acts 28, 17. Paul is addressing Jews, and therefore τω λαω η τοις εθεσι τοις πατρωοις "*the* people or *the* customs of *the* ancestors," must be rendered, "*our* people and the customs of *our* ancestors." 1 Cor. 9, 12. της εξουσιας; *the* power, i. e. *this* power viz. that before mentioned. In all these and similar passages the article must be thus expressed; if not, the sense of the original will not appear, or the translation will be made to speak contrary to it.

In several instances the Greek construction has difficulties. It certainly cannot be necessary to introduce those difficulties into a translation; for instance in Luke 11, 47: οι δε πατερες &c. cannot stand in the same relation to οτι as οικοδομειτε; it is chiefly dependent on των προφητων; hence it is best rendered in Tamul thus, "Woe unto you! for you build the Sepulchres of the Prophets *whom* your fathers killed." In this way, the verse following it retains its proper connexion. Luke 18, 18. is, τι ποιησας κληρονομησω, literally, "what doing shall I inherit?" which must be rendered, "what shall I do to inherit?" Luke 21, 13. "it shall turn out to you *unto* or *for* a testimony" i. e. it shall be an occasion to you to bear testimony viz. of the Gospel. In Luke 22, 29. 30. βασιλειαν must be construed with the next preceding clause only; and the first διατιθεμαι with ινα εσθιητε of the 30th verse. The verses then will stand thus, 29th "as my Father has appointed unto me a kingdom, I appoint unto you 30th to eat and drink at my table in my kingdom, and sit on thrones &c." By this construction all the difficulties will be obviated, which the common translations necessarily involve, by making βασιλειαν to be governed by the first διατιθημι as well as by the second διεθετο. John 6, 57. απεστειλε is evidently not the principal verb, or that which is affected by the comparison, but καγω ζω. The plain sense of the passage therefore is, "as I live by the Father, who liveth and hath sent me, so he that eateth me, even he shall live by me". Luke 14, 5. In this verse εν τη ημερα του σαββατου must be construed with εμπεσειται as well as with ανασπασει, and therefore must stand at the beginning in Tamul. The latter clause in John 10, 26. καθως ειπον υμιν &c. must be considered as commencing a new sentence and belonging to the 27th verse; in which way the sense becomes

more clear and correct.

I would lastly notice under this head the insertions which other languages require in order to express the originals completely. The difference of idiom is such that all languages do not require the same insertions. The genius then of every language must be carefully studied. The Tamul, in which Ellipses are not common, frequently requires insertions or repetitions. A few instances will suffice to show my meaning. In Luke 9, 6. the disciples are represented as healing every where, here, *the sick*, must be inserted. Luke 9, 41. the words of our Saviour showing his commiseration and regret, must be pointed out as such; and therefore the word, *he commiserated*, or *pitied*, must be inserted before, *said*, if not, the passage will be misunderstood. Luke 10, 13. the argument must be completed by inserting at the end of the verse; "But you have not repented." Without this, which is plainly the cause of their destruction, and implied in the original, the passage will be very obscure and inconclusive. — Thus also Luke 11, 31. "But these will not hear," must be inserted, that being the cause why the Queen of the south will condemn them. In the 32nd verse, we have the same Ellipsis in the Greek; in Tamul it must be filled up viz. "But these will not repent"— because that will be the cause of the people of Nineveh condemning the Jews. These insertions are the more necessary because of the different position of the clauses in Tamul, which every Tamul scholar will easily perceive. Luke 15, 23. சமையுங்கள். i. e. *prepare*, must be inserted after *kill*, because the Tamulian does not attach any thing more to அடித்து than merely to slay, or kill; without the insertion therefore it means, that they ate the calf in the state in which it was slain.

In Luke 23, between the 52nd & 53rd verses, must be inserted, "and having received permission;"— the sense evidently requires it. In John 6, 46. the ουχ implies as much as, "I do not say," or, "I do not mean," which must be expressed in Tamul.— In John 6, 62. must be inserted எப்படி யிருக்கும், i. e. how will it be? after the words, "when ye shall see the son of man" &c. without it the text will be unintelligible. The English version has inserted *what*? — In John 14, 10. மாத்திரம் i. e. *only*, must be inserted after *myself*, without which the

Tamulian will not perceive the restriction contained in the passage. This insertion must frequently be made. In John 11, 4. must be inserted, "he having come and told it," because without it the narration will be incomplete in Tamul. See farther Acts 16, 36.—John 13, 19. "you may believe that I am," here, *he*, must be supplied, as being evidently the sense.—In John 4, 38. "you have entered into their labour," must be rendered in Tamul "into that which they have prepared by their labour," otherwise the passage will be unintelligible. In John 4, 43. 44. the original literally says that Christ went into Galilee, because he had testified that no prophet is honoured in his own country or city. Here is evidently an Ellipsis. It is plainly stated that he went into Galilee, only he did not go to Nazareth in that province. Hence in a translation the Ellipsis must be filled up thus, "He went into Galilee; but as he himself had testified that a Prophet is not without honour except in his own city, (he did not go to Nazareth.)—" In John 9, 3. ινα τυφλος γεννηθη of the 2nd verse must be repeated in Tamul; otherwise the Tamulian will understand our Lord to say, that the blind man had no sin whatever. Acts 5, 39. "Lest ye be found even to fight against God." Here is no word in the preceding clause to require the *lest*. It is evident that something is understood; therefore, take heed, or beware must be inserted before *lest*. In Acts 28, 15. the word சிலர் i. e. *some* must be twice inserted. The Greek is, "they (the Jews from Rome) came to meet us until Appii forum and the three Tabernacles." But these two places are differently situated; the sense evidently is, that *some* came as far as Appii forum, and *some* only to the three Tabernacles. This must be expressed. In John 15, 25. αλλ ινα contains an Ellipsis, which must be supplied in Tamul thus; "but (they do this) that" &c.— So in John 13, 18. αλλ ινα η γραφη &c. must receive a similar insertion, viz. "but (this happens) that the scripture &c."— Likewise in John 14, 31. αλλ ινα γνω ο κοσμος &c. "But (this will be) that the world may know" &c.— Also 1 John 2, 19. αλλ ινα φανερωθωσιν, "but (they went out) that they might be made manifest."

The *Phraseology* in the original languages in many instances cannot be expressed literally in another language without conveying a ridiculous or even an opposite sense.

The peculiar phrases therefore of the originals ought to be ren-

dered so as to express their proper meaning in a translation, how different soever the words may be.— For instance, Gen. 6, 13. Heb. "The end of all flesh is come before me," is a phrase, which literally rendered will not be understood by any Tamulian. The sense of the original is the determination of God to destroy mankind, which ought therefore to be thus rendered, "I have determined to make an end of all beings."

Gen. 13, 6. "The land was not able to bear them," the literal translation will not be so clear as its sense, viz. the land was not sufficient for them.

Gen. 13, 6. Heb. "I will make thy seed as the dust of the earth," which phrase, if literally rendered, would be understood by a Tamulian exactly contrary to its proper meaning, viz. that he will destroy them, make them as small as the dust of the earth. The idea of multitude must be expressed by a separate word, thus, "I will make thy seed (to increase) as the dust of the earth."

Gen. 16, 2. Heb. "It may be that I shall be built by her"— a literal translation of which would likewise be unintelligible; it must therefore be rendered in Tamul, "it may be that my family will be supported (or upheld) by her;" or as in English. "It may be that I obtain children by her." This however does not fully express the sense.

Gen. 15, 10. Heb. "He gave each of the pieces to call its neighbour," which must be rendered, "He placed the pieces one opposite the other,"

Gen. 24, 42. Heb. "Prosper my way which I walk upon it," the sense of which must be rendered, viz. "Prosper the cause for which I am journeying,"

Gen. 30, 3. Heb. "She will bring forth upon my knee," which must be rendered, "She will bring forth for my lap."

Gen. 31, 5. Heb. "As it was yesterday and the day before yesterday, which must be rendered, "as it was formerly."

Gen. 35, 11. Heb. "Kings shall come out of thy loins." If literally rendered, the Tamulian would naturally think of the monstrous fable of the Veisyas proceeding from the loins of Brumah. The simple sense is sufficient, viz. "Kings shall arise from thee."

Thus also the Phrases, "to turn into a house." Gen. 19, 2. "to lift up one's voice." Gen. 29, 11;— "to hear the voice of a sign." Exod. 4, 8. "to send by the hand." Exod. 4, 13. &c. &c. must be

rendered according to the native idiom; lest a wrong or unintelligible idea be conveyed.

Again, in Luke 9, 44. Greek, "put ye these words into your ears"—, literally rendered, will be understood in Tamul that these things should be kept secret. But the Phrase evidently denotes attentive consideration; and must therefore be thus translated, "hear and remember, or keep well these words."

Again, the original ויהי and εγενετο, "it came to pass, it happened," is frequently used merely to introduce another subject. The Tamulian has no word which he uses in a similar way; and a literal translation of it by நடந்தது or சம்பவித்தது would be in many places very ridiculous and trifling; it can only be thus rendered with advantage, when it is used to introduce a new, unexpected, or astonishing event; in all other places it is altogether unnecessary. For instance Gen. 9, 14. the Tamulian will simply say, "Wherefore when I bring a cloud over the earth, the bow shall be seen in the cloud." Thus also Luke 9, 28. instead of saying, "It came to pass about eight days after these things, that he took" &c. the Tamulian would simply say, "About eight days after these things" &c. See Luke 5, 12. 17. and many other passages.

Again αρχομαι "to begin," is frequently pleonastic; and in those instances cannot be rendered in Tamul. Thus Luke 11, 29. "He began to say," for, he *said.* The same also Luke 12, 1. and ch. 14, 9. "and thou begin to take," for, thou *takest,* or *shouldst take.* Likewise Acts. 1, 1. "Jesus began to do and to teach," for, Jesus *did* and *taught.* If these Phrases are not rendered in this way, the Tamulian will actually understand that the person only *commenced* doing; and expects an interruption before finishing; in which he is disappointed. He will not know what to make of it, particularly as it often happens, according to the native idiom that the word, "he began" concludes the sentence.

There is a variety of other similar Phrases, which cannot be rendered in Tamul without obscuring and clogging the sense, such as, "He answered and said." "I have fought a good fight." "I have confessed a good confession." "To testify a testimony." "To serve a service." "To rain rain." &c. &c. These must be therefore simply expressed thus, he *answered,*—he *made* a good fight,— he *made* a good confession,— to *give* a testimony—to *rain* &c.

Again, in John 4, 35. "the fields are white to harvest"— lite-

nally in Tamul, would not be understood. It must be rendered, "the fruit of the field is ripe for harvest."

Luke 10, 23. "Blessed are the eyes which see the things you see," & Chap. 11, 27. "Blessed is the womb that bare thee and the paps which thou hast sucked," also ch. 23, 29. "Blessed are the wombs that never bare &c." The Tamulian thinks it very unnatural to speak in this way; and would loose therefore the beauty and force of the original, if these phrases were translated literally into his language; they must be rendered thus, "Happy are *you*, because you see these things." "Happy is *she* whose womb bare thee, and whose paps thou suckedst." "Happy are the *women* who never bare children, and who never gave suck."

The mode of address, "Men and Brethren," in Acts 2, 37. and "Men, Brethren, and Fathers," in Acts 22, 1. also "I am a man a Jew," in Acts. 22, 3. is disagreeable tautology in Tamul; they must be rendered simply, *Brethern,—Brethren and Fathers,—I am a Jew.*

In John 2, 4. τι εμοι και σοι "what is between me and thee," literally rendered, would convey a wrong idea to a Tamulian; among them, persons who are angry with each other, or quarrel together, will speak in this way. The meaning of the original seems to be simply this, *woman, be quiet*, or *still, do not speak,*— and ought to be so rendered in Tamul.

The phrase in Gen. 16, 16. "Abraham was a son of 86 years," in Lev. 12, 6, "a lamb the son of a year;" must be rendered, *Abraham was 86 years old, a lamb a year old.* Thus also, in Jon. 4, 10. "the gourd which is the son of a night," must be rendered, *which grew up in a night.* Likewise the phrases, "a son of valour," "a son of Egypt," "a son of death," "sons of thunder," "sons of wrath," "sons of disobedience," must be respectively rendered, *a valourous man, an Egyptian, a dead man, thunderers, wrathful men, disobedient men.* Acts. 13, 17. "with an high arm," this phrase is unintelligible in Tamul; the meaning is, *with great power*, and must be so rendered.

The Phrases, "in my name," "in thy name," often signify, in *me*, in *thee*, and must be translated accordingly. As John 14, 13. 14. where "in my name," must mean, in *me*, because our Saviour adds, "*I* will do it." So also Acts 26, 9. το ονομα Ιησου means evidently "Jesus himself," and not his *name* only. In the same way the

members of the human body are used and also other words, to express simply the person; as to send by *the hand* of another; i. e. by another Exod. 4, 13.—"the land perished from the *face* of the flies," i. e. by the flies Exod. 8, 24.—"he told all these things in their *ears*," i. e. to them Gen. 20, 8.—"the thing was very grievous in the *eyes* of Abraham," i. e. to Abraham Gen. 21, 11.—"If they will not hear the *voice* of the first sign," i. e. if they will not regard the first sign Exod. 4, 8.—"not a *word* shall be diminished from your task," i.e. nothing shall be &c. Exod. 5, 11. and thus in many other instances.

In John 5, 29. "and they that have done good shall come forth unto the resurrection &c." literally rendered is very obscure; in Tamul it means simply, *they shall arise*, and so it must be rendered.

Again, in many instances the Present tense is used for the Future in the originals; whenever the former cannot be used with propriety in a translation, the latter should be put. Thus we find in John 7, 33. "then I go unto him," for, I *shall* go unto him; and in the 34th verse, "where I am," for, where I *shall be*;—and in the 41st verse, "does Christ come?" for, *shall* Christ come? In John 8, 31. "then are ye my disciples," for, then *shall ye be* &c.

In John 10, 32. 33. "do ye stone me," for, *will* you stone me, and, we *do* stone, for, we *will* stone thee. In John 14, 17. "But ye know him, for he dwelleth with you and shall be in you," for, ye *shall* know him, for he *shall* dwell with you and be in you; and in the 18th verse, "I come to you," for, I *shall* come to you; and in the 28th verse, "I go away and come again unto you," for, I *shall* go away and come again unto you. In John 15, 14. "ye are my friends," for, you *will be* my friends, if ye do &c. and in the 15th verse, "henceforth I call you," for, henceforth I *shall* call you. In John 17, 11. "I am no more in the world," for, I *shall be* no more in the world; and in the 24th verse, where I am, for, where I *shall be*. In John 20, 23. "Whosoever sins ye remit, they are remitted," for, whosoever sins ye *shall* remit, they *shall be* remitted.

In John 10, 8. the Present is put for the Past; viz. "they are thieves and robbers," for, they *were* thieves and robbers; which is evident from the preceding ηλθον.

There are also several instances, where the Past tense is used for the Present; as, John 11, 27. "I believed," for, *I believe*. John 12, 27. "Now my soul has been troubled," for, *is* troubled. John

19, 35. "And he that saw it, bare record," for, bears record; and he knew, for, he *knoweth*. John 15, 15. "the servant knew not," for, *knoweth* not. Likewise John 15, 8. "my father has been glorified," for *is*, or *will* be glorified; the same in John 13, 31. And in John 15, 9. "as the Father has loved me," for, *loveth* me; and "I have loved you," for, I *love* you. These interchanges of the tenses in the New Testament are doubtless Hebraisms, and abound particularly in St John's writings.

The Personal pronoun is frequently used in a reciprocal manner, which the Tamul cannot express; and must therefore be omitted; For instance, Gen. 12, 1. Heb. "go *to thee* out of thy country," the Tamulian saith simply, *go out of thy country*. Gen. 13, 11. "He chose *to him*," the Tamulian saith simply, He *chose*. Gen. 27, 43. Heb. Flee *to thee*! the Tamulian saith, *Flee*! Exod. 9, 8. Heb. "take *unto thee* two handfuls of dust," which must be rendered in Tamul, take two handfuls &c. This mode of speaking occurs frequently both in the Old and New Testaments; an imitation of which in Tamul would greatly and unnecessarily clog the sense.

Lastly I would mention that, *independently of the idiom of the Originals, the position of words and clauses in the Hindoo languages requires peculiar attention, lest a sense different from the original be conveyed.* A few instances from the old Tamul version will forcibly show the propriety of this remark.

In John 3, 1. the words have been so placed as to point out, not that there was a man of the Pharisees &c. but that the man Nicodemus was among the Pharisees; leaving it doubtful whether Nicodemus was a Pharisee or not.

In Acts 19, 11. the word, *special*, or according to the Greek, *not small*, has been so placed, that Luke is made to inform us, not so much that God wrought special miracles *by Paul*; but that the miracles, which God wrought by Paul were *special*, or not inconsiderable; which would lead us to suppose that Paul wrought no miracles but special ones, which is evidently not intended by the historian; but that among the miracles that he wrought some were special.

In the same chapter, in the 24th verse, the word, *silver*, or *of silver*, is so placed that the historian is made to inform us, not that Demetrius made silver-shrines for Diana, bnt that he made the

shrines *of silver*; improperly making *silver* more prominent than *shrines*. The 26th verse of the 24th ch. of the Acts is exceedingly obscure, simply through the confused position of words, which has arisen from a desire to make the translation literal even to the cases &c. See also John 4, 32. Acts 26, 17. 18.

Thus I have given a number of instances, though only from a small portion of the sacred Scriptures, sufficient to weary most of my readers, but those who have had patience to follow me so far, will see with me the necessity of consulting both the idiom of the originals, and that of the language into which we translate; and of *not* giving a *literal* translation; as no good end whatever would be answered by it. It has indeed been said that a *literal* version will after the lapse of a few Centuries not only become intelligible, but appear even sublime. This *may* be the case with unformed languages, as the German and English languages were 6 or 7 Centuries ago; but it can never be the case with a fixed, and fully formed, language such as the Tamul &c. unless its idiom, style and grammar be forcibly overthrown, and the national form of conception and thought be destroyed from the native mind. Unless therefore this can be done, an attempt of which seems certainly hopeless, a literal translation will always exhibit a foreign disagreeable idiom; and what is in the original intelligible and sublime, will always appear obscure and trivial in such a translation. But why shall we force the idiom of one language into another? Surely to make the Bible profitable and acceptable to the native, that is by no means requisite; on the contrary, all that is profitable and sublime will be destroyed whenever it is done in such languages, the idioms of which are so vastly at variance with the originals.

It will be said that in this way the translator gives his own explanation of the originals, and a wide door is opened to pervert Scripture. The former is true; the latter is merely assumed and only possible. What is a translation but an explanation of the things of one language in another? And how can the translator give it but according to what he conceives the sense to be? A mere exchange of words is useless and even impossible. As for the assumption, that Scripture will be perverted in this way, that is questioning the integrity of the translator. He does pervert Scripture, when he expresses another sense from that which he actually perceives to be in the original. He may also unconsciously give another

sense from that, which the original actually has, from ignorance, misconception &c. and to this even the best, and the most numerous combination of translators are liable; but that will not be obviated by a *literal* translation; because, as has been shown, such a version will often present the sense very different from the original, yea more frequently than in a *free* translation; on which account, together with the general unintelligibility and uselessness of the former, much more mischief will be done by it than by the latter. A translation then of the sense appears to be every way more preferable, because more generally useful. The explanation of discrepancies may be left to commentaries; which I would here remark should rather be filled with criticisms on an *idiomatic* translation respecting the *literal* meaning of the original; than on a literal translation respecting its idiomatic meaning. I am sure they would be the less bulky for it. The mass of the people can have little to do with commentaries, as they have no time to peruse them, nor means to purchase them. If together with this disadvantage the translation be literal, not representing the sense of the original, how much greater will be their loss! They can derive no benefit from knowing the Hebrew and Greek idioms; neither can it be the intention of a translation to teach them. An idiomatic translation in their language, showing them as accurately as possible the sense of the originals, will be the greatest blessing that we can confer upon them. With how much more pleasure and benefit will they read and hear the divine oracles! But on the contrary, if the translation be literal, such as has been described, how disinclined will they be to listen to the Scriptures; knowing before hand that they must attend also to an explanation nearly of every verse in order to understand them; and how little excitement will they feel to read them at home! In the former they have the excellency of the word at once laid open before them; in the latter they find a veil cast over it, which they themselves are unable to remove; and on account of which they can perceive but faint traces of its divine glory, and that only at a great distance.

Some will be ready to say: "Give a translation of the sense, only not to such an extent as altogether defaces the idiom of the sacred originals, do not make a Paraphrase of it." But this is as much as to say, "give an intelligible version, but do not make it too intelligible." This then refutes itself. A translation must

not be a Paraphrase; but the sense of a passage, and a Paraphrase of it are two different things. This however I have already shown at the beginning of this section.

Most certainly the people for whom, and to whom the Gospels and Epistles were in the first place written, did not find the Greek used by the Apostles so difficult to understand, as a Tamulian would a literal translation; excepting such particular passages, concerning which the Apostle Peter himself says, that they were hard to be understood; but that may refer more to the subject than to the language. The glory of God, and the good of immortal souls, ought to constrain us, to present a translation to the people that would be as easily understood by them in their language, as the Gospels and Epistles were in the first instances to the primitive Christians; excepting of course such difficulties as the want of knowledge of localities and customs must naturally produce.*

**As the subject of translating the letter, or the sense is of so much importance, and likely to meet with various conflicting opinions, I am induced here to add a few thoughts on the difference of ancient and modern languages. From the instances produced in this Essay it will be seen that the Tamul language differs widely in idiom from the originals, and that it requires many deviations from the letter of them, in order to express clearly the sense. Consequently the rule, which has been laid down, will I fear appear to many at first sight rather hazardous. But the fact, that a literal translation would be useless and misrepresent the divine oracles, is calculated to remove every scruple, and to show its necessity. This will farther appear by considering the different character of the languages. The Hebrew language seems to be the most ancient; and was spoken in the childhood of mankind. Now as children are most sensibly impressed by visible and natural objects; so were men in the first ages of the world; and transfered from some striking circumstance, the name of one thing to another, without attending to any distinction of terminations, tenses, cases, particles &c.— Hence the origin of the Egyptian hieroglyphics; and in the Hebrew language the many significations to one word; the application of names of visible objects to things spiritual or mental; and so few tenses, cases, particles, and other distinctions. Moses found the language in this state and wrote accordingly. The national book having been once thus written, the language con-*

3. In Countries where there is so great a difference between the language of the Learned and the Unlearned, as among the Hindoos, the translation of the Bible ought to be made neither according to the style of the one, nor of that of the other; but the middle path should be kept between the two.

On this point there can be no difficulty in countries where language has not been cultivated. There I apprehend, the language spoken will be nearly the same among all classes. A translator in one of those languages, will find his principal difficulties to arise from the want of terms and phrases to express the original. As the language improves, the translation must of course improve along with it;— to allow the former to improve and not the latter, would be highly inconsistent and detrimental to the cause of the Bible. But such are the prejudices and force of habit among men, that some have been found to contend for a translation, made at the commencement under such circumstances, as a standard work! May this fatal error be consigned to oblivion, never to rise again!

It is then in countries where language is already cultivated, and

tinued in that state, and was by that very circumstance established. This state of things excluded in after ages the benefit of scientific cultivation; and hence it is until this day a poor, defective language, having comparatively but few words, few distinctions and changes, and abounding with tropes, figures &c. With many languages of the present day it is not so. How poor soever they were at the beginning, they have in the course of time been greatly cultivated; various modes of expression have been introduced and arranged; the principal divisions of time have received nice distinctions; the various cases or circumstances in which a thing may be placed have been determined; the different ways of connecting ideas have received appropriate expressions; metaphysical terms have been introduced; ideas of all kinds have been multiplied, and are distinctly expressed; thus they have been every way greatly enriched, and become as it were a more easy vehicle to convey the most different and most complicated subjects. In translating from the originals into any of such languages, the difference of expression cannot but be great. It cannot surely with any good reason be demanded, that the regulated, rich and cultivated languages should be divested of their advantages, and be reduced to the poor standard of the ancient Hebrew; a standard to which the present

a proper standard of it fixed, that this point must be specially considered. Among these countries India stands pre-eminent. Here most of the languages have their idiom and style fixed by Grammars, Dictionaries, and various classical works, and are so well regulated, that I venture to say, they have no equal in Europe. However, as the learned among the Hindoos, as well as amongst the ancient Egyptians, were a particular cast, destined to be the Depositarie and Preservers of learning; they carried in the lapse of time the simple and fundamental rules of their language to such a pitch of nicety, although systematically consistent themselves, that their application makes the language quite unintelligible to all other classes; which together with the retention of a great many words which had become obsolete in common conversation, had the unhappy effect of keeping the ignorant even from the possibility of spelling and understanding a single sentence, unless they learnt it first from the mouth of the learned. The great mass of the people

age is a stranger, and which would leave a great void in our conceptions. It would be highly injurious for instance, to translate לב, *which signifies "the fleshy heart, the middle part, the inner or spiritual man, the soul, the mind, the understanding, wisdom, courage &c." always by a term which signifies only the first meaning, notwithstanding we have separate terms for all the rest; — or the particle* ו, *which signifies, "and, also, yet, for, that, when, so, as, namely, who, which &c." always by "and," although there are different terms for the rest. What confusion: what misunderstanding would it produce, were it done so in our European languages, and more so in the Hindoo languages!*

It may well excite our astonishment and admiration, that notwithstanding the poverty of the Hebrew, the most spiritual and most sublime truths which can engage the cultivated mind, have been conveyed to us by that very language. It is as if God would also in this respect, magnify his power and wisdom, by putting his spiritual treasures in such earthen vessels; choosing the mean things of the world to confound the wise! The language itself has the least credit for this excellency of the Scriptures. The praise is due to the divine Spirit, who has united with the simplest speech, the greatest depth and height of thought, who continually moveth as it were upon them, and lays them open to every humble sincere inquirer.

therefore remained without the knowledge even of letters, and as a necessary consequence, spoke in a way very different from the former, and very defective both with respect to Grammar and Pronunciation. The consequence is that at this time their talk is hardly intelligible to any but themselves, and those with whom they daily converse. Hence there are two extremes among the Tamulians, viz the high, and low Tamul. Both are justly called கொடுந்தமிழ, i. e. difficult Tamul, as both are hard to be understood.

But the regular business of the day could not be carried on in either way. The artificial style of the Learned, was so tedious and troublesome as to tire out both the writer and the reader, and would take up much more time than could be possibly allowed; and again the manner of talking among the Unlearned could not, without changing the language altogether be reduced to writing. Hence arose a middle kind of Tamul, which rejected that which was difficult in both the former, and became the language of business and polite conversation. This kind of Tamul is, as a learned Native assured me, the true செந்தமிழ, i. e. correct or proper Tamul. Still, because it opens the sense of what is written to any one who can read, and makes people wise without the assistance of the learned interpreter, the Literati endeavour to exalt their கொடுந்தமிழ; i. e. high Tamul, and because செந்தமிழ i. e. correct Tamul, can neither retain all the artificial modes of connecting words and sentences, nor use all the ancient and now obsolete words, they look upon this middle Tamul with a kind of contempt, pronouncing it to be but வாசகம, i. e. language of conversation, though they themselves in their daily avocations cannot do without it.

After this short statement, it will not be difficult to determine, in which dialect the Holy Scriptures ought to be translated; especially as it is a book which is "to give understanding to the people, and teach the senators wisdom."

It cannot be in the style of the Literati, as that would exclude the mass of the people from its benefits, to whom indeed it would be a sealed book, and to whom it could only be opened by a learned man, who might after all give any meaning he pleased; just as the Roman Catholic Priests read the vulgate to their people with any fanciful interpretation of their own, gravely assuring them that

"so it is written." And even the learned themselves would be little benefited by such a translation, as it would require great exertion to understand it, which few, particularly among the Heathen, would be found willing to make.

Neither can the translation be made according to the mode of speaking among the Unlearned, I mean such as cannot read, in which class nearly all in the lower casts must be numbered, (viz. Paller, Pariar &c.) and even a great many among the Soodras. These can hardly be said to speak Tamul, so much do they mutilate the words. The usual terminations of cases &c. are hardly ever observed by them; for வேண்டாம், they say வாணு; — for சொல்லுகிறீர்கள், they say, சொல்றாங்கா;— for வானம், பானம்;— for சந்தோஷம், சந்தேகம்;— for ஆயிற்று, ஆச்சு, or ஆச்சுது &c. the verb in the singular, they use also for the plural; and thus they make changes in a thousand ways; which, if followed in our publications would entirely change the Tamul. Yea, as every province, and nearly every cast has its own varieties, it would be necessary to make a translation for each province. Besides as their stock of knowledge, and acquaintance with words are so very small, being wholly confined to their respective occupations and their daily wants, a book which treats of different subjects would still be incomprehensible to them, even if it were written according to their mode of speaking. This would be particularly the case with the Bible. Moreover all the beauties of the original, its energy, and sublimity, would be lost in such a translation, and the whole would put on a most miserable aspect, very unlike its original.

Again, were the Bible translated according to the jargon of the common people, what would become of it in process of time? Through the medium of schools, sciences will increase, by which means the people will learn to read and speak the language properly, unless we adopt the absurd idea that school books shall be written in the same manner. The Bible then alone would stand in a most uncouth and pitiable form; in it alone they would read a language which they had been taught to despise; yet, judging from past experience, how hard will it be to effect a change in the translation? How difficult the task to overcome the prejudices, which many from habit will have imbibed in favour of the old translation?

And lastly, of what use would such a version be to the better educated, not to mention the Learned? would they read it, or like to read it? would they be benefited by a book, in which they continually meet with vulgar expressions?— The Bible is indeed not for the Learned only, but also for the Unlearned and the Poor; yet, it is not only for the latter but also for the former. But, it will be said, "to the *poor* the Gospel is principally preached;" why then cannot the Tamul, the Teloogoo, the Cingalese be written as they speak? I answer, that to *preach*, and to *write*, are two different things. When we *preach* to the people, we may conform as much as we please to the various modes of speaking among the poor, so as to make divine things intelligible to them; for which purpose we may also repeat a word or a sentence several times, or turn it in different ways; but who will, or can seriously contend that we ought to write or translate in the same manner? Neither is the English or any other European translation made in such a way. The people in Yorkshire speak very differently from the style in which the Bible is written; and in Germany there is not a single province, where the language of the Bible is the same with that of the common people. In fact there would be no end of translations, were we to follow the dialects of the people. It may yet be contended, that the unlearned and poor people in England do really understand the Bible, this may be correct, but the difference of talk between the common people in England and that of polished life, is by far less, than that between the low people and the better educated in India. This will be admitted by every person acquainted with both countries; and so the comparison falls to the ground.

Should it be farther argued, that in this case, the vulgar and illiterate Hindoo will derive no benefit from the translation; I answer, that this does by no means follow. Books are in the first place published for those who can read; to such, a pure and grammatical style cannot be difficult. These will read it to such as cannot read; and if any difficult word or phrase occurs, will explain it; and this, I am warranted to say would be necessary, even if the translation were made according to the talk of the vulgar.

It remains then to show, what style should be adopted in our translations. It is evident from the foregoing statement, that the middle path between the high, and low Tamul ought to be followed; if so, a pure and grammatical style will be secured free from the

embarrassing niceties and artifices of the learned, and from the ungrammatical modes and solecisms of the vulgar. Those who are not acquainted with the Hindoo languages, can hardly form an adequate idea of the artificial writing of the one, and the jargon of the other. The middle language corrects both; it retains of the mode of the learned only such changes, or increase of letters, as do not occasion difficulty in reading, or obscurity in understanding; and supplies the mode of the unlearned with the needful grammatical terminations and order. To adopt which will in a great measure conciliate the learned; they will not refuse to read the Bible; though they may not pronounce it to be written so well as they could write; yet by degrees they will become reconcilod to it; as they will be able to understand it more easily than their own classical works; not to mention the vast superiority of the matter they will by little labour find therein. The unlearned also, to a great extent, will understand it; although not acquainted with many of the terminations, which they will find in the cases of nouns, and in the conjugation of verbs, yet they will be able to make out the meaning; only let the following particulars be strictly observed.

To express our ideas, *we must not use words which are only known to the learned, when proper terms are in common use.* If such exist, it would be wilfully defeating our proposed end were we to reject them, and use high words in order to please the learned. By *proper terms*, I mean such as are not only used in common, but are also classically correct, belonging to the Tamul language. Again, by *common use*, I mean words used in common conversation, not only among the Parriars, Pallers, and other unlettered people, but also among all the other classes; and principally among the latter; as the former will furnish proper words for but few subjects. If common usage should not supply proper expressions for any idea, we must have recourse to national books, and from thence supply the want, rather than adopt words which are coined by the vulgar, and are current among but one class of people, or in one province only. We should also reject all such words as the people have mutilated, and either restore them to their proper orthography, or choose other words in their stead. Thus the translation will become really useful to the nation, although here and there a word may not be intelligible to the populace. Again,

We should carefully preserve the native idiom. This is of most

momentous importance. No number of common words, though ever so well known, to the vulgar, will atone for a neglect in idiom; and on the contrary, a good idiomatic translation will compensate for even many expressions that the illiterate may not perfectly comprehend. If this be observed, the common people will find no material obstacle in the way of understanding the translation though made with grammatical accuracy.

As the use of the honorific forms, about which there exists a diversity of opinion, is a subject connected with the foregoing, it will not be thought irrelevant here to touch upon it. In the English translation the simple style of the originals has been adopted, viz. *thou*, when addressing God, or in dialogues between men; though the common way would be to say *you*. The German translation has likewise followed the same simple path, though the language abounds with honorifics, which equals use to, and of each other, or inferiors to superiors. The Dutch version however has followed the manner of polished life and addresses God with, *you*. So also the authorized Roman Catholic French version of De Sacy. Likewise in Ali Bey's Turkish version, honorific epithets to the names of God and Jesus are joined; which is unequivocally defended by the French linguists. See 20th Report of the British and Foreign Bible Society p. 124—149. But the question is, what is the path to be pursued in regard to the Hindoo languages? They abound with honorific distinctions. Except among the low casts, though not all of these, equals of the other casts will never address each other by நீ *thou*, but, நீர் *you*. Again when they speak of each other, they do not say அவன் *he*, but அவர் *they*. Again a somewhat inferior person dares not address one a little superior with நீ *thou*, but with நீர் or நீங்கள் *you*. A much inferior must always address the greatly superior by நீங்கள் *you*, or by தாங்கள், which is a reciprocal pronoun, meaning as much as, *themselves*;— and when speaking of him, he must not say அவன் *he*, but, அவர் or அவர்கள் *they*. Again to the highest superior, as the king, or his representatives, neither of these will do, but தேவரீர் which means as much as, *your divine person*. Again when a great man speaks of himself to an inferior, he will never say நான் *I*, but, நாம் *we*. Again to address each other by நீ *thou*, or speak of each other by

அவன் *he*, is customary only among the lower casts; among all the rest in higher life, it is esteemed a great offence, and a mark of hatred and quarrelling. The elder brother may indeed address his younger brother by நீ *thou*, and speak of him by அவன் *he* — but the younger brother must always use the honorific to the elder. Again, to speak of, or to superior persons with the simple words *to say*, or *speak*, would be counted disrespectful; திருவுளம்பற்றுகிறது, *to produce the sacred mind*, or திருவாய்மலருகிறது *to open the sacred mouth*, is used. Thus also not simply கொடுக்கிறது *to give*, செய்கிறது *to do*; but கொடுத்தருளுகிறது *to give graciously*, செய்தருளுகிறது *to do graciously*, or அனுக்கிரகம் பண்ணுகிறது, *to grant*, *to deign*, *to vouchsafe*.

These distinctions have grown so common and are observed so strictly that they may be said to belong to the idiom of the language; at least they may be said to belong so much to the nation that to dispense with them either in speaking or writing, would immediately betray either rudeness or ignorance.

Now shall the translator in these languages observe them in the Bible, or shall he follow the simplicity of the Originals? I answer, let us in this respect also pursue the middle path; that is, let us use those honorifics only which are common in civil life, and omit those of a more refined and fanciful nature. In this way we shall not load the Scriptures with high sounding words of vanity, nor offend the natives with terms which they conceive to be degrading. Let therefore,

Equals in dignity be made to use the simple honorifics of நீர் *you*, and அவர் *they*. Accordingly even our Saviour, when veiled in humble flesh, being considered a Doctor of the law, should be addressed by the Pharisee or Scribe &c. in the same manner, and vice versa. Likewise the persons of the Holy Trinity, who, though one of them humbled himself for us, are still eternally equal in dignity, should be made to speak to and of each other in the same way, though it seems congruous that when God addresses Christ Jesus as his servant, the honorific distinction should be dispensed with, and the common form of a superior to an inferior should be used, viz. நீ *thou*.

Inferiors should be made to address superiors by நீர், and speak of them by அவர். In prayer to God let நீர் and தேவரீர் be used promiscuously. In our Saviour's address to Pilate and to the Jewish Sanhedrim, upon whom he looked according to the custom of the world as his superiors, the same honorific must be put into his mouth.

Superiors should be made to address an inferior with நீ *thou*, and speak of him by அவன் *he*. Accordingly our Saviour, as Teacher should address his disciples in this manner. And when he stands before Pilate, or the Jewish High Priest, who doubtless looked upon him as their inferior, at least as a criminal to be judged by them, and on that account would not honour him either as a superior or an equal, they must therefore be made to address him as an inferior. Again, God, or the Saviour after his exaltation, being superior to all, should be made to address any of his creatures, or speak of them, how high soever they may stand among men, by the same inferior form.

Lastly, whoever speaks of himself should use only the simple singular form நான் *I*, and not நாம் *we*, God also must be made to speak so of himself. By making him use நாம் *we*, many passages will be rendered ambiguous, as in the old version. It is true that this is not exactly according to the habit of the natives; but as a person speaking of himself in the simple form commits no offence against another, this digression from custom may be fairly admitted.

But is there an urgent necessity for using even these? Have not these honorific terms originated in pride, and would it be right for us to introduce them into the Bible and thereby perpetuate them? Will not the simplicity of the sacred Original be thereby perverted in a translation? Is it not presumption to determine how our Saviour addressed the Pharisees &c. or how the persons of the Holy Trinity address each other or speak of each other?

These objections are more imaginary than weighty. Whether the honorifics arose from pride or not, they have been among the nations from time immemorial, and embodied in their language. This would indeed be no reason for retaining them, were they in any wise tending to evil, or contrary to the word of God; but they are not so; and from whatever cause they arose, are now considered simply as

expressions of honour in civil life, and necessary consequences of social order and cultivated Society. The sacred Scriptures themselves contain courteous expressions, such as were in use at the time when they were written, and they advise us to be courteous and to give honour to whom honour is due. If the use of the honorifics be wrong in the Scriptures, which relate scenes of real life, they must be wrong also at any time in real life itself; and if they be rejected from the Scriptures, they must be so also from common conversation; accordingly all such honorific expressions as are used in Europe, viz your Majesty, your Lordship, most-gracious Sovereign &c. &c. should in due consistency be likewise rejected; because they probably arose from pride; which however few will do, though they are in reality more objectionable than the honorifics mentioned above among the Hindoos. "But they are not in the Originals"— true; that however arose simply from the circumstances and the state of society in those times. The Hebrews had no honorifics in their language, therefore the sacred writers did not, could not use any. But who will assert, that if they had had honorifics, the sacred writers would not have used them? Until such an assertion can be made with any show of reason, the simplicity of Scripture cannot be brought forward as a reason for not using honorific terms in translations into languages which have them. To say that "it is presumption to determine how the Persons of the Holy Trinity address each other &c." is for the same reason a light objection, unless it can be shown that it was specially determined by the inspired writers that *thou* only should be the form. This however cannot be done; they had no choice in the matter; and I am convinced that there was no special design in their minds on the subject. They used the form that was customary among the people in whose language they wrote; I have also no doubt that, were our Saviour now among the Tamulians, he would address his heavenly Father in such a form of language as is customary among them. "But the English and German translators have retained the simple form of the Originals." true; but they cannot be adopted as a model for other translators; because their circumstances were very different. The term *thou*, in English and German does by no means convey contempt or inferiority; it was and is rather a classical and sacred word not used in common life, except among the quakers; and we find accordingly in old English books the term used in the same

way as in our days *you* is; and in Germany it denotes among many classes familiar friendship; husband, and wife, and relatives, and intimate friends of any rank address each other in this way;" likewise in Poetry, especially in the sublime, all distinction of rank is forgotten. Again even in Germany, where the honorific forms are more numerous than in any other European nation, and come nearest to those among the Hindoos, there is no honorific for the first and third persons; the king in common conversation calls himself, *I*, as the subject does; and the rich nobleman is designated by the same personal pronoun as the beggar. It was then probably on these accounts that the introduction of *thou*, in the Scripture when spoken to God &c. was not at all objectionable in these languages, particularly 300 years ago, when as yet but few of these distinctions had crept in among them. But this is not the case in India. Not observing the honorific forms is in every part of this country esteemed offensive and barbarous; we cannot therefore omit using them in our daily conversation with the people about God or the Apostles &c; on which account we cannot, I think, reasonably or prudently discard them from the Bible. Should we do so, it would suffer in the esteem of the people, and be despised altogether. This would be a serious evil indeed, simply for the sake of the omission of a letter or two. Were we to erase them from the Bible, and yet use them in our converse with the natives, (which certainly we must do, unless we wish flatly to affront them, and to avoid all intercourse with them) it may be justly said that we esteem men around us more than God and his servants. Hence the necessity of using at least the before mentioned honorific forms in our Bible translations in India. No harm can possibly arise from it. The simplicity of the sacred Originals cannot thereby be perverted; for we must consider the case not as it appears to *us*, but as it really appears to the native. To him it would be as strange to address God with *thou*, as it would now be to an English man to address him with *you*; yea much more so, because, as said before, the Hindoo affixes contempt to the use of the term *thou*. And I am sure had the former been from the beginning used in the English version, as the Dutch and French versions have, no English man at present would find it contrary to simplicity. I am also sure, that in regard to God, it is all the same to him, whether we address him with "thou" or with "you," if the heart is but sincere.

It is true that the ignorant man would conceive no offence at the omission of the honorific terms; he however cannot be a proper judge, as he has to learn the first principles of good breeding; but the rest of the people, and which is by far the greatest number, would be greatly insulted. Their use therefore is respectful, and against which there is no law in the Holy Scriptures. Philip. 4, 8.

4. The last principle I would mention is, *that passages, which have been rendered obscurely, or incorrectly in former translations, should not be rendered the same in new versions, if their sense can be more clearly made out upon just evidence.*

That the established versions, made two or three centuries ago, have indeed many passages obscurely or erroneously rendered, no person, that has any accurate knowledge of the matter, or that is not blinded by custom and prejudice will deny. To this fact every commentator is a witness; for a great part of his labour is to clear up and rectify such passages. Commentaries would be indeed not half so voluminous, were the translations clear and correct.

Now it would be ridiculous to maintain, that because the German, English, Dutch, French, or Danish version is so and so rendered, a translation, which is now made by a person of any of those countries, should be so rendered as to agree in all parts with the established version of his country. What great necessity would there be in that case, to consult the Originals? Or of what profit would the progress of biblical knowledge be to the present or future age? Upon such a supposition, the labours that pious and learned critics have bestowed upon the sacred word would be in vain, or always remain buried in voluminous commentaries, which only the wealthy can procure; and of them only those, who have leisure to study can be profited. It would be shutting up the light, that has been increasing for ages, from the eyes of the people.

I wish not to be understood from these observations that a translator should follow the fancy of every critic; for then he would be rather bewildered than assisted. Let him consult critics and commentators of acknowledged and established worth; and let their united testimony, and the plain suggestions of the context of the Originals, determine him in rendering any passage that has hitherto been obscure, and erroneously rendered by others; which will clear up many passages to the general reader, that have been but imperfectly understood. For instance in,

Gen. 4, 7. all established versions have, "If thou doest not well, sin lies at the door."— Various and ingenious explanations have been given of it, and certainly a sense has been made out, still the words as they stand are obscure and evidently wrong; for what is sin but "a not doing well?" How then can sin be said to lie at the door, if we do not well? or in other words, if we sin, "sin lies at the door," is no less obscure. At what door? There is no similar expression in this sense in all the Scriptures. The word "sin," therefore must be wrong in this place. Now if we compare other parts of Scripture, we shall find that the Hebrew חטאת means not only "sin," but frequently also "sin-offering." See Lev. 29, 14. ch. 30, 10. In the 4th ch. of Leviticus it has this meaning in 11 verses. Now translate חטאת "sin-offering, or, that which is offered for sin," and obscurities will vanish. The passage then will be thus: "If thou doest good will there not be excellency? And if thou doest not good, an animal for sin-offering couches (this is the meaning of the Original) at the door." "His desire will be towards thee, and thou wilt rule over him." The cause that Cain was not accepted was his not bringing a sin-offering; now God informs him, that if he had not done good, he might as well as Abel have made an offering for his sins, viz. a calf, or an heifer, that was couching at the door of his house or tent, for which he therefore needed not go far; which if offered would have left him in the possession of the right of primogeniture. Abel as his younger brother would in such case have remained inferior to him, and Cain, as the elder, would have retained the right of dominion.

Gen. 4, 23. The established versions render the last clause thus, "I have slain a man to my wounding, and a young man to my hurt." Now in what connexion can this stand with the following verse? There is evidently a great obscurity about it. But let the passage be put in the interrogatory form, and it will vanish, at least the connexion will be rendered much clearer. From whatever cause it was, Lamech would evidently quiet the minds of his wives from their apprehensions respecting his safety; and therefore he saith, "have I slain a man to my wounding, and a young man to my hurt? If Cain shall be avenged sevenfold, truly Lamech seventy and seven fold." According to this rendering he clears himself from the guilt of murder, whatever other fault he had committed, and tells his wives that, if notwithstanding this, any person should slay him, he would be revenged

seventy and seven fold; for which he puts the instance of Cain, who though a murderer was yet to be avenged sevenfold, if any one should slay him. The passage is cleared up by admitting the interrogation. And this is not a mere presumption; as every Hebrew scholar knows that in the Original the sign of interrogation is not always expressed, and must be understood. See for instance, Exod. 8, 22. (or the 26th verse in the English version,) where the last clause is, "and they will not kill us"— but which must evidently be rendered, "will they not kill us?"

2 Cor. 5, 21. is exceedingly dark in the English and German versions, viz. "he has made him (to be) sin for us, that we might be made the righteousness of God in him." Now "sin" may mean here as in the former passage, "sin-offering," but then the "righteousness" in the second clause will not answer to it. I think therefore that "sin and righteousness" stand here for *persons* that have or do sin, or that have or do righteousness; as such a form of expression is frequent among the Hebrews. So, God is holiness, i. e. holy, He is righteousness, i. e. righteous. The passage will then stand thus, "He has made (or constituted) him a *sinner* for us, that we might be made *righteous* before God in him."— Thus the sense is clear; and must be rendered so in Tamul, if we wish it to be understood.

In Matt. 6, 1. "Take heed that you do not your *alms* before men &c." There are two readings in this verse; the one is ελεημοσυνην, alms; and the other δικαιοσυνην, righteousness. The latter is found in important Manuscripts; and is adopted by Dr. Knappe of Halle, in his London edition of 1816;— is rendered so by Beza, Doddridge, Campbell, Van Ess; and has been adopted by Griesbach. Beza says, "justitiam"-- Campbell, "religious duties;" Van Ess, "good deeds."— What strengthens the adoption of this reading is, that the second verse properly speaks of "alms," so that there is every reason to believe that our Lord did not actually speak twice of it. The verse evidently is an introduction to the chapter, and "righteousness" excellently points out the subsequent particulars, as a general term for them all. With all this evidence, we ought therefore to receive it in every new translation, notwithstanding the old versions have the former.

Matt. 19, 12. The last sentence is, "He that is able to receive it, let him receive it."— The German: "He that can comprehend it, let him comprehend it," which is according to the Vulgate, "qui potest

apere, capiat" — and so Tremellius, Beza, and most other ancient versions. But what shall he receive? That there are such and such Eunuchs? It is evidently obscure. χωρεω, as Parkhurst and Campbell observe, means, "to receive," "to admit," "to be capable of," "to be capable of receiving practically and so carrying into execution," "to resolve," "to execute." Now admit this last signification and the passage will be clear, viz. "Let him that can do so, do it" viz. what our Lord had just mentioned. So Campbell, "Let him act this part, who can act it." Thus also Castellio, "qui praestare potest, praestato."

Luke 18, 7. "Though he bear long with them,"— with whom? with the elect? or with the enemies? Even if the latter be understood, the passage will still be dark. Luther has, with the Vulgate, "and should he have patience concerning it?" as if the sense were, that God would bear long in hearing the cry of the elect; which is evidently wrong. The Syriac, according to Tremellius, has, "et protrahet Spiritum suum contra illos." Beza has, "etiamsi iram differat super ipsos". Castellio has, "& tam erit in eos difficilis? Campbell observes: "as μακροθυμειν commonly denotes to have patience, and as it sometimes happens, that patient people appear slow in their proceedings, it comes by an easy transition to signify "to linger, to delay." —Accordingly the most easy and correct translation seems to be, "Shall God not avenge his own elect, who cry day and night unto him, though he delay long respecting them?"

John 12, 27. "Father, save me from this hour." According to this translation our Saviour actually prayeth the Father to save him from the hour. But this cannot be the case. My Greek copy (which is that edited by Dr. Knappe of Halle, and printed in 1797.) has a sign of interrogation after these words, and then the verse will stand thus, "Now is my soul troubled, and what shall I say? (shall I say) Father, save me from this hour? but for this came I unto this hour." Who sees not that this clears up the passage? In the Edition of I. White of Oxford in 1808; and in Griesbach's of 1777 the same interrogation is observed. Campbell has so translated it. So also Doddridge, who remarks, "I suppose few need be told, that the pointing of the New Testament is far less ancient than the text. It is agreeable to observe, how many difficulties may be removed by varying it, and departing from the common punctuation; of which I take this to be one of the most remarkable instances. For, as the

hend it, they will lay aside the volume and think little more about it.

These principles are not new; several translators in former days have on the whole pursued the same path; and Bishop Lowth, Drs. Campbell, and Macknight have explicitly stated them. From the preliminary dissertation of Bishop Lowth I will extract a few passages to that effect.

"The first principal business of a translator is to give the plain literal and grammatical *sense* of his author; the obvious *meaning* of his words, phrases and sentences, and to express them in the language, into which he translates, as far as may be, in equivalent words, phrases, and sentences." p. 68.

"It is incumbent on every translator to study the manner of his author, to mark the peculiarities of his style, to imitate his features, his air, his gestures, and as far as the difference of language will permit, even his voice; in a word, to give a just and expressive resemblance of the original." p. 44.

"To express fully and exactly the sense of the Author, is indeed the principal, but not the whole duty of a translator. In a work of elegance and genius he is not only to inform, he must endeavour to please; and to please by the same means, if possible, by which his author pleases." 45. *

Dr. Campell in his 10th dissertation says, "The first thing, without doubt, which claims his (the translator's) attention, is to give a just representation of the *sense* of the original. This it must be acknowledged, is the most essential of all. The second thing is, to convey into his version as much as possible, in a consistency with the genius of the language which he writes, the author's spirit and manner; and if I may so express myself the very character of his

* *I think it necessary to observe, that I do not subscribe to every thing the Bishop says in his dissertation on the subject. For instance, in the 44th page, he blames Castellio among other things for "throwing the translation out of the Hebrew idiom."— Without defending Castellio, I must say, that I do not exactly understand his Lordship, or there is a contradiction in his sentiments. For how can we observe the idiom of the language into which we translate, without throwing out the Hebrew idiom?*

style. The third and last thing is, to take care that the version have at least so far the quality of an original performance, as to appear natural and easy; such as shall give no handle to the critic to charge the translator with applying words improperly, or in a meaning not warranted by use, or combining them in a way which renders the sense obscure, and the construction ungrammatical or even harsh. p. 496.

Had these learned men been acquainted with any of the Hindoo languages, and seen the vast difference there is between their idioms and those of the Originals or our European languages, they would, I doubt not, have expressed themselves still more strongly and minutely on the subject, in full accordance with what has been advanced in these pages.

Since writing the above, I have met in No. 14. of the Oriental Herald with Silvestre De Sacy's "Thoughts on the new translations of the Scriptures into the languages of the East," and find them agree exactly with what I have proposed.

It is also worthy of remark that after writing the Essay, when my fellow labourer, the Revd. B. Schmid compared the passages quoted in it, with the French version of De Sacy, he found it in most instances, agree with the rendering I have given them.

It remains only for me to express my fervent wish, that not only all new translations be made upon such principles as these; but that also the existing established versions in Europe be speedily revised upon the same plan. The benefit which would follow the measure would be very great, because the sacred volume would then be more intelligible in all its parts, and when the opposition of prejudice and predilection for what is antique has subsided, it will also be more pleasing to the people at large. As an instance I need only mention the new translation of Leander Van Ess in the German language; a translation, which is indeed in not a few places unnecessarily modernized, but which is in general made upon the same principles as are here advocated The rapid circulation which it has found both among Roman Catholics and Protestants, and the good it has already effected, may, next to the blessing of God, be ascribed to its being a better and more idiomatic translation; effects like these, I believe would never have been produced in modern times by Luther's version. And the same can be said of M. De Sacy's French translation, which has been stereotyped [illegible] Roman Catholic

community in France, and widely circulated. It would probably not be so much liked and so useful, if it were a less idiomatic version.

May every effort to disseminate the sacred truths of the Bible be crowned by the great Head of the Church with abundant success, till the whole world shall be fully emancipated from ignorance, superstition, and vice. To Him be Glory for ever and ever.— Amen.

THE END.

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POSTSCRIPT.

After the foregoing Essay had left the press, it struck me that some notice should be taken of a favourite opinion entertained by many; which I had omitted to do in the work, namely, "That we must not expect good translations in the Eastern languages until the Natives themselves will be able to make them." Having repeatedly examined this opinion, I cannot help thinking that there is more appearance, than reality in its favour. For though the Native has the advantage over the European with respect to his mother tongue, yet he is decidedly inferior to him, and will be so for ages, both in point of knowledge of the original languages, and of general science. On which account, an European who is master of the native languages, with a learned Native to assist him in determining some of its niceties, of the propriety of whose criticisms he is fully capable of judging, will be as well qualified, if not better, to make as good a translation as the Native himself, though the latter may be well acquainted with the original tongues. Besides, the difficulty of making a good translation does not arise merely from want of acquaintance with the languages, but in a great degree from ignorance of the proper principles of translating. Take the most learned Native of any country who is well acquainted with the Originals, and let him translate them into his own language; yet if he proceed upon wrong principles, his work will necessarily be very defective. Moreover, no translation of the Bible made by a Native or a Foreigner can possibly be free from unidiomatic expressions; because the peculiarities of the Originals will in many instances require the sacrifice of the idiom of the language in which they are translated.

Before the hope can be realized, that every translation of the Bible will be so perfectly idiomatic, as to appear an original performance, we must wait till the minds of men are freed from superstition, prejudice, party spirit, and all desire of vain innovations.



